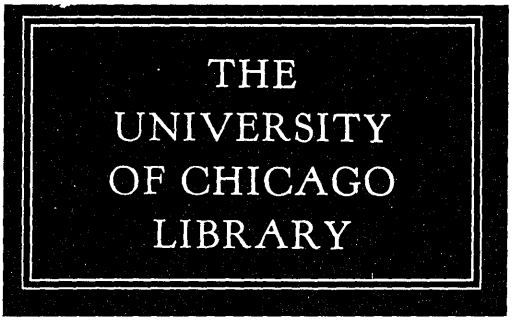
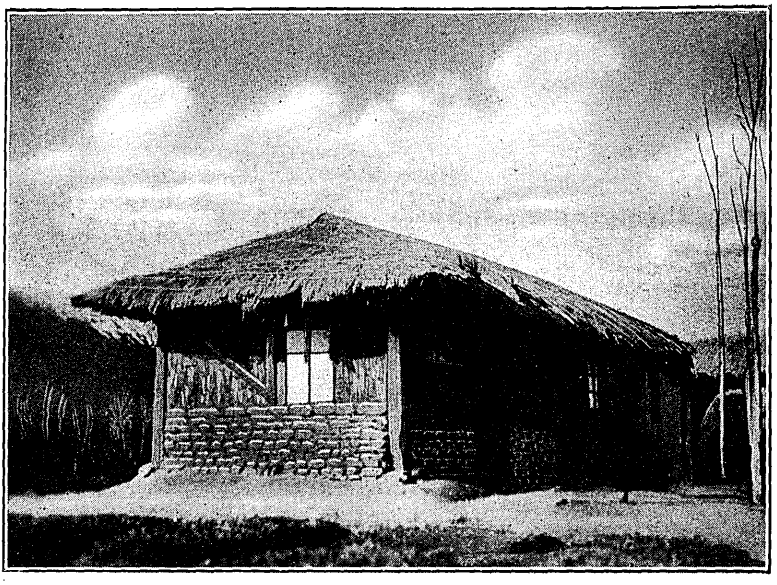
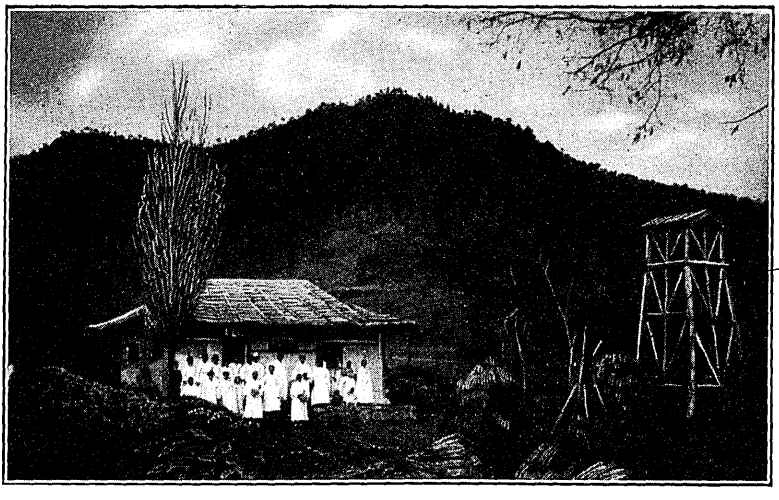

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KOREA : THE HERMIT NATION
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ITS RESPONSE TO CHRISTIANITY





EARLY STAGES OF INDIGENOUS CHURCH BUILDINGS

KOREA

THE HERMIT NATION AND ITS RESPONSE TO CHRISTIANITY

By

T. STANLEY SOLTAU

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INTRODUCTION

THE World Dominion Survey Series attempts to describe briefly and clearly the situation in the various countries of the world as viewed from the standpoint of the Kingdom of God. This Survey has been written by the Rev. T. Stanley Soltau of the American Presbyterian Mission, North. We are indebted to Dr. Fowler, of the World Dominion Press, for the reproduction of the maps and charts.

The Survey explains itself so clearly that little more requires to be said. The author quite frankly believes that the policy pursued by his own mission has been fully justified by its results. The American Presbyterian Mission, North, has stood for self-support from the beginning, and for a strong evangelistic policy. This mission has kept institutional education in a secondary place and confined such almost exclusively to children from Christian homes. In recent years it has been more anxious that workers rather than funds should be sent out. In addition, it has always sought to emphasize the supreme importance of the Korean Church bearing the responsibility of maintaining its own church workers. In these days of straitened mission finances the pursuit of this policy has not led to such reductions of work and workers as has taken place in some of the other missions. The whole work has been carried on and expanded without undue dependence on foreign funds. A careful study of the charts will show the result of this policy.

The future of the Church in Korea will most certainly be profoundly affected by the impact of the economic, social and political conditions prevalent in

the three great countries surrounding it. This Church constitutes the main bulwark in Eastern Asia against the spread of the anti-religious forces of the Soviet Republics, in face of which it is of crucial importance that the spiritual life of the church should be maintained.

This Survey provides a significant demonstration of the far-reaching importance of indigenous methods in building up a Church which has become equally strong and widespread in both rural and urban areas. In this respect Korea is unique in the mission fields of Asia. The record, therefore, of how this has been achieved should be of the greatest interest to workers in other mission fields.

ALEXANDER McLEISH,

Survey Editor.

February, 1932.

AUTHOR'S FOREWORD

IN the summer of 1925, in the little village of Sorai, on the west coast of Korea, a special anniversary service was held to commemorate the founding of the church in that place. It was the first Protestant Church to be organized in Korea outside the capital city, Seoul. Two brothers, who were the original founders, were present at this service. The elder brother, Mr. Soh, when a young man, had been converted while travelling as a merchant in Manchuria. He had fallen ill, and had entered one of the hospitals of the then United Presbyterian Church of Scotland Mission. While there, he was not only restored to health but was also led to believe in Jesus Christ. After several months he was baptized and had returned to Korea before the arrival of the first Protestant missionary, and at a time when Christianity was still prohibited in the land.

On reaching his home, Mr. Soh, who had concealed some Testaments and tracts in his pack, gave them to his younger brother and to some of his friends in Sorai village, telling them at the same time of his new-found faith. This resulted in the formation of a little group of believers who met in secret. The Rev. H. G. Underwood, one of the first missionaries of the American Presbyterian Mission, North, visited the little company of believers and baptized several. This visit, made in 1888, resulted in the establishment of the Sorai church. Mr. Soh later became an elder of this church, and his younger brother one of the first ordained pastors in Korea. These two men lived to see the development of the Presbyterian Church

of Korea into an independent organization with a baptized membership of over 90,000, over 300 active ordained pastors, and 900 organized churches.

The anniversary service in commemoration of the founding of this church was held under a beautiful grove of trees adjoining the church. It is an interesting fact that this grove was the site upon which for many years the villagers had gathered annually to sacrifice to the guardian spirits of the village. As the result of the coming of the Gospel this practice had ceased and the Christians, having acquired the property, erected their own church building upon it.

The history of the church in Sorai village has, since then, been repeated in hundreds of villages up and down the peninsula of Korea. In each place the church has become a centre for the diffusion of the Gospel with the result that the darkness of superstition and sin is being driven out.

CHAPTER ONE

The Hermit Nation

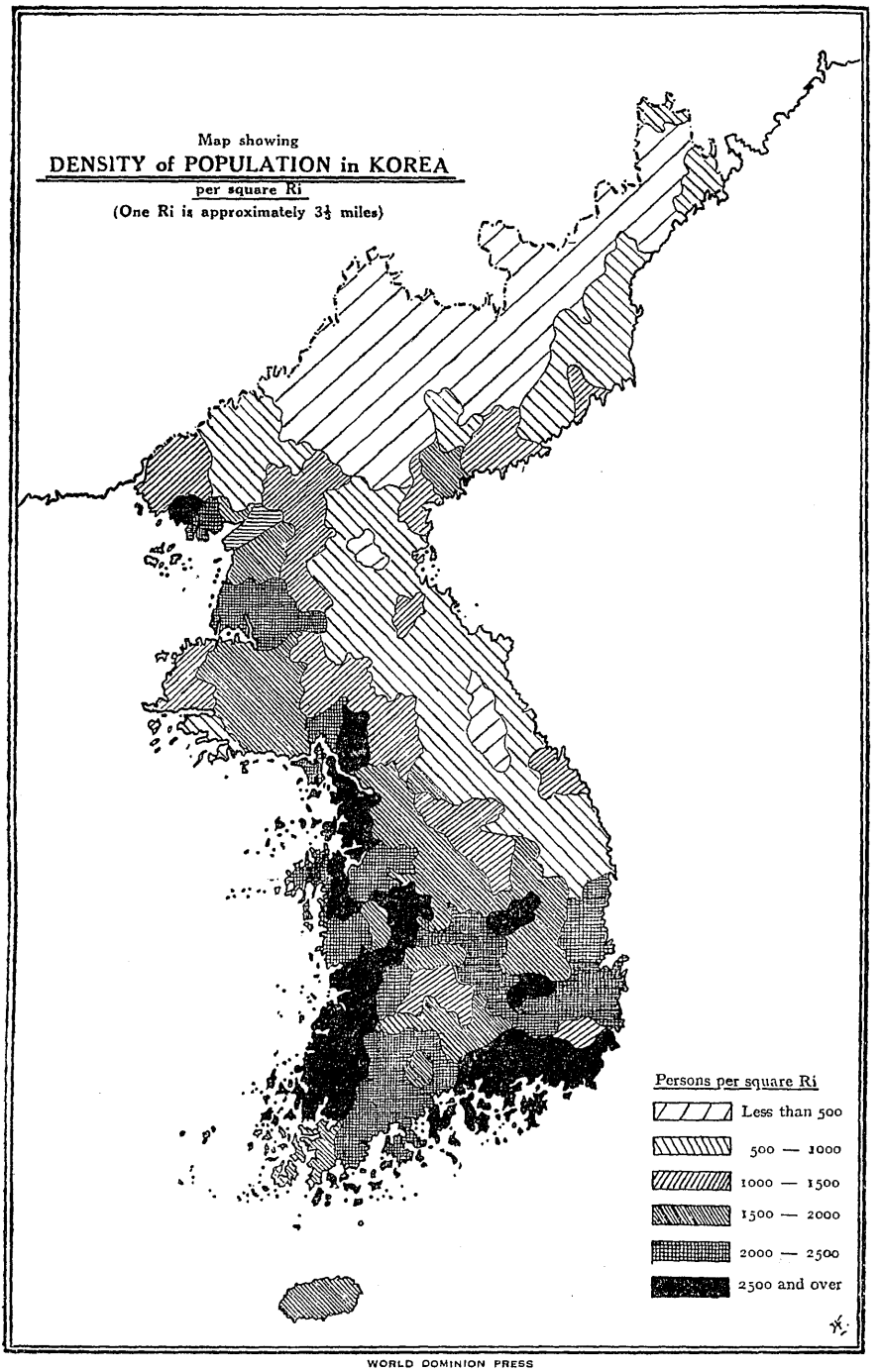
I.

THE COUNTRY

THE peninsula of Korea,* or Chosen, as it has been renamed since its annexation by the Japanese, is situated between the three great empires of China, Russia and Japan. During its long history it has come under the influence of each of these nations in turn, and by reason of its strategic position has been coveted by them all. With land frontiers on Siberia and Manchuria, and having access by sea to Japan, which is only one hundred and twenty miles distant, it is to-day being influenced profoundly by the conditions prevailing under these rapidly changing civilizations.

It is a comparatively small country and, although very well irrigated, it possesses no large rivers except the Yalu, which forms a great part of the northern boundary. Korea is a mountainous country, traversed by ranges of hills running north and south. Many of these are rugged masses of limestone and granite sparsely covered with stunted pines and brush. The northern and southern regions differ considerably. The north is mountainous, more than half of its area being over 1,500 feet above sea level. It has a smaller rainfall than the south, and a lower minimum temperature (14° to 2° F. or −10° to −19° C.).

* Korea lies between the parallels 34° and 43° North. It measures approximately 650 miles from north to south, and 130 miles from east to west, and has a total area of about 85,949 square miles. It is divided into 13 provinces and 214 counties. It is slightly larger than Great Britain.



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In spite of the fact that the northern region comprises more than half the land area of Korea, it contains only about one-third of the people. This population is increasing slightly more rapidly than in the rest of Korea, and there is more arable land available than elsewhere.

Compared with the northern provinces, in the central and southern region the average altitude is much lower, the climate warmer and the rainfall greater. The density map (page 12) shows that this region is densely populated and, owing to the smaller arable area in relation to the greater population, the cultivation is much more intensive. As three-quarters of the inhabitants live in less than half of the area of Korea, the problem of overpopulation is already becoming serious and is forcing down the standard of living and driving many to emigrate.

The northern provinces are for the most part undeveloped. A limited area of forest still remains untouched. The Japanese Government is re-afforesting wide areas previously denuded by the common practice of cutting down trees for fuel. Mineral deposits are found among the northern mountains, and coal, gold, iron, silver, graphite, tungsten and copper are being worked. There is every prospect that in the future more deposits of these and other metals will be found. Industrial development will no doubt open up this area, and there is abundance of water power.

The climate on the whole is fairly temperate, the minimum temperature in the south being 10° C. (50° F.) higher than in the north. In common with neighbouring countries, the month of July is usually the wet season and heavy rains often continue throughout the first part of August.

Korea has a few excellent harbours and a long indented coastline of over one thousand seven hundred miles, with numerous small islands lying close to the mainland.

II.

The People

The Korean people, not including those who have migrated within recent years into Manchuria and Siberia, number over 20,000,000. There are now in the country about 500,000 Japanese and 60,000 foreigners, most of whom are Chinese. The total population, in spite of migration, is increasing at the rate of about two per cent. annually. Two races of different origin probably have contributed to make up the present population, and this may account for the difference, observed by many, between the people of the north and the south.

Korea boasts a civilization dating back in legend to 2000 B.C., but its history, fairly well anthenticated, dates from 1122 B.C., when King Kijah came into Korea from China and established his kingdom in the north. He introduced to the aborigines the literature, medicine and arts of Chinese civilization, and became the founder of Korean social life. He it was who first gave to the country the name of Chosen, *The Land of the Morning Calm.* Two other kingdoms then occupied the centre and south of the peninsula. Japanese and Chinese invasions and inter-tribal wars fill up the history of these centuries. The name of Kublai Khan (1281) also is found in its annals, when he forced the Koreans to aid him in an unsuccessful attempt to subjugate Japan.

The whole peninsula became united under the one kingdom of Chosen in 1392 A.D., and Buddhism,* which until then had been practically the state religion, was set aside and Confucianism was adopted. At this time the nominal protectorate of China was acknowledged by Korea, and for hundreds of years the land was closed to all outside influences except from China, hence earning the name of the *Hermit*

* Buddhism was introduced into Korea in the fourth century, and was carried into Japan in 552 A.D., by Korean missionaries.

Kingdom. Japanese and Manchu invasions, however, in turn, disturbed this self-imposed seclusion.

The stately temples and massive images of Buddha which are still found in large numbers in the mountainous regions of Korea bear eloquent testimony to the extent to which Buddhism flourished. Notwithstanding, most of the people have never been ardent followers of either Buddha or Confucius, but are still essentially worshippers of the spirits of their ancestors. The *yangbans*, or gentry, to this day cling with great tenacity to the old form of ancestor worship. While acknowledging the existence of God in name they have been content to sacrifice to a world of unseen spirits reputed to dwell in the hills, streams, springs and houses, who, from time to time, in order to avert misfortune and to ensure blessing, must be presented with offerings. This worship of spirits, sometimes called *Shamanism*, is the oldest of Korea's faiths.

In 1895, as a result of the war between Japan and China, Korea became independent. This independence was soon threatened by Russia, and when Japan defeated Russia in 1905, it declared a protectorate over Korea, and later, in 1910, annexed the country. The Korean people resented the annexation and an unarmed protest movement came to a head in 1919, and was suppressed with great severity. The influence of Russian ideas is widespread among the youth of the land and is keeping the spirit of dissatisfaction alive. The annexation, however, is now an accomplished fact, and the future of Korea is bound up with that of the Japanese Empire.

It is computed that about eighty-five per cent. of the people are farmers living in villages consisting of from twenty to one hundred and fifty houses, and raising as their staple crops, rice, millet, corn, buckwheat, beans and barley. Along the coasts are many fishing villages, and fish is an important item of the people's diet. The Japanese Government is doing much to encourage and improve the cultivation of cotton, tobacco and rice, and also to stimulate

the silk-worm industry which has greatly increased in recent years. In other ways, also, the Government is trying to better the condition of the farmers who for centuries have extracted a bare living from the soil by primitive methods. Increased prosperity would undoubtedly result if the soil were cultivated in more modern and scientific ways.

There are about 26,462 villages in the land grouped round the 1,300 or so market towns which give a certain unity to rural life, although the natural tendency of the villages is to be self-contained and to remain isolated from their neighbours. The villagers are a hospitable and kindly folk, for the most part living in small, mud-walled, fragile structures with straw roofs. With the increase of prosperity stronger erections with tiled roofs are becoming more common.

About one-tenth of the population live under urban conditions, and this proportion is rapidly increasing. There are thirty cities with over 10,000 people, and one hundred and fifty-seven towns with over 2,500.

While not possessing the practical and financial characteristics of the Chinese or the intellectually acquisitive nature of the Japanese, the Koreans have unusual literary ability. The pages of their history are adorned with the names of many famous scholars whose writings are familiar to Oriental students, and are recognized as models of literary beauty and skill.

The Japanese have not entered Korea in such numbers as was anticipated. Only about half-a-million, as already mentioned, have settled in Korea, and most of these are engaged in the public services, railways and commerce. About forty thousand only are engaged in agriculture. The pressure of population in Japan, and the increasing urbanization of Korea with its industrial and commercial development inevitably will lead, in the near future, to an increase in the Japanese population.

III.

Early Contacts with the Outside World and with Christianity

Christianity was first introduced into Korea in the winter of 1777 by means of some copies of the writings of the Jesuits in Peking, the Chinese capital, and in 1784 a young Korean, the son of the third ambassador to Peking, was baptized and sent back to Korea by the Portuguese bishop to found a Church. In the year 1791 occurred the death of the first Christian martyrs, when two were executed because of their teachings concerning ancestor worship, and the persecution which broke out resulted in the torture and death of many others. In the same year a Portuguese priest in Peking offered to enter Korea but was unable to secure admission. In 1794, a young Chinese priest secretly and with great difficulty crossed the Yalu River from Manchuria, and remained hidden in Seoul, the capital. Between 1835 and 1838, by which time there were several thousand Christians in Korea, three French priests entered the country, only to suffer martyrdom in 1839. In spite of bitter persecution and great dangers, others pressed in to take their places, until, in the year 1866, after nearly twenty years of uninterrupted work, severe persecution again broke out resulting in the banishment, imprisonment and execution of thousands of converts.* A few foreign priests escaped from the country, but the remainder were put to death.

The first Protestant missionary was the Rev. Charles Gutzlaff, a member of the Netherlands Missionary Society, who, in 1832, landed on the southern coast and spent one month there. He left a few tracts and Bibles but found no trace of any Roman Catholic Christians. In 1865, the Rev. R. G. Thomas, a colporteur of the National Bible Society of Scotland, visited the west coast in a Chinese junk,

* It is computed that at least 10,000 lost their lives.

and, during the following year, sailed up the Taidong River to Pyengyang on an American trading schooner, the *General Sherman*. The vessel grounded at low tide and was set on fire by Koreans, who put to death all on board. Mr. Thomas had Testaments and books with him, and though his efforts at the time seemed to have been in vain, the books which he carried were discovered and read, and later they profoundly influenced a number of the Koreans living in Pyengyang.

The first Protestant Koreans were baptized in 1876, having come into touch with Christianity through the Revs. John Ross and John MacIntyre and other pioneer missionaries in Manchuria working under the United Presbyterian Church of Scotland Mission. These missionaries were so much impressed with the needs of the people and the possibilities of carrying on Christian work in the still closed *Hermit Kingdom* that they made and had printed at Mukden a version of St. Luke—the first translation of any part of Holy Scripture into the Korean language. Copies of this were subsequently taken across the Yalu River into Korea by some of the converts; missionaries, however, were not allowed to enter the country. Korea still remained closed to all Westerners.

CHAPTER TWO

Korea's Response to Christianity

I.

Beginnings of Protestant Mission Work

THE beginning of organized Protestant mission work in Korea dates from 1884, when Dr. H. N. Allen and his wife, of the American Presbyterian Mission, North, arrived on the field. They were joined the following year by the Rev. H. G. Underwood and Dr. and Mrs. J. W. Heron of the same mission, and by the Rev. H. G. Appenzeller and Dr. W. B. Scranton and their wives, of the Board of Foreign Missions of the American Methodist Episcopal Church. Work was begun at Seoul, the capital, from which place long itinerating journeys were made. From the beginning medical work occupied a conspicuous place in missionary activity. The first converts of this work were baptized in 1886.

The Rev. J. H. Davies of the Australian Presbyterian Mission arrived in Korea in 1889, and two years later was joined by other workers who formally opened up work in Fusan, the port at the southern extremity of the country. Bishop Corfe, of the English Church Mission,* appointed by Archbishop Benson, arrived in 1889 and opened up work in Chemulpo, which later was extended to the island of Kangwha.

In 1892, the American Presbyterian Mission, South, sent out a party of six missionaries who established work in the Chulla Provinces in the south-west section

* The English Church Mission, known also as the Korean Mission, ministers to both Koreans and Japanese. The Society for the Propagation of the Gospel in Foreign Parts contributes about half of the income of the mission.

of the country. The American Methodist Episcopal Church, South, sent out their first worker in 1896, and in 1898 the Canadian Presbyterian Mission began its work in Korea and established stations in the Ham Kyung Provinces in the north-east.

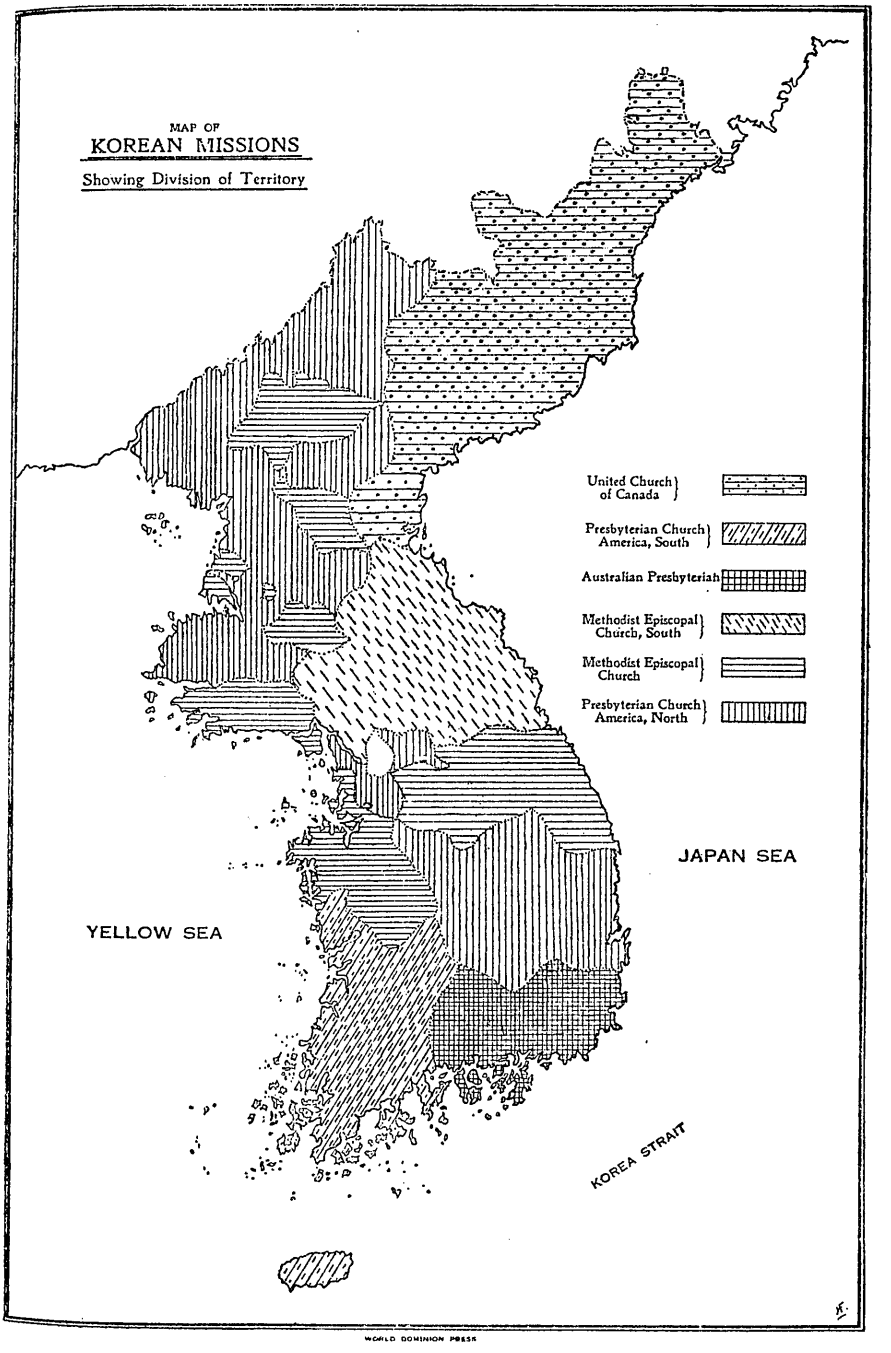
II.

The Church of To-day

The Christian Church of to-day has a constituency of about 381,000, divided among the various Protestant and Catholic communities. The Roman Catholic Church is represented by missions from France, Germany, and, within recent years, from the United States of America.* The French mission has forty-four priests working in the dioceses of Seoul and Taiku, where cathedrals and imposing educational buildings have been erected. The German mission is composed of twenty-eight Benedictine Fathers and Brothers whose work centres in Wonsan on the east coast. Their activities cover the north-eastern provinces of Korea and extend into Manchuria. This mission has a well-established industrial school, in the workshops of which the young seminarists are required to take training. In quite recent years the Roman Catholic Church in America has sent out a number of Priests and Sisters who have opened up work in the two Pyeng An Provinces in North-West Korea. It is of interest to note that in this district the Protestant Churches have had their greatest successes, and have supplied the largest number of pastors and church workers. The Roman Catholic missions report a total of 110,539 communicants and 2,696 probationers and catechumens.

The English Church Mission which opened up work in 1889 has ten foreign priests residing in six of its

* For particulars regarding Roman Catholic missions, see Appendix IV, page 110.


MAP OF
KOREAN MISSIONS
Showing Division of Territory
United Church of Canada
Presbyterian Church America, South
Australian Presbyteriah
Methodist Episcopal Church, South
Methodist Episcopal Church
Presbyterian Church America, North
JAPAN SEA
YELLOW SEA
KOREA STRAIT
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eleven stations. There is a Christian community of about six thousand.* An impressive pro-cathedral has been erected in Seoul, and one hospital and an orphanage are maintained by the mission in outlying stations. A Japanese priest resides and works at Fusan, and there are two Korean priests at work in the north and south of Kangwha Island. Three of the main stations are staffed by Korean priests.

The Salvation Army is carrying on evangelistic work at 133 places in Seoul and in the surrounding rural districts, and regular meetings are conducted by commissioned officers. It also maintains an orphanage and rescue homes for both boys and girls and for fallen women. It reports 3,256 full members and 2,398 probationers.

The Oriental Missionary Society, whose main field of work has been in Japan, has in recent years opened up work in Korea. This mission deliberately reduced its European staff from fifteen workers ten years ago to one married couple and two single ladies; to-day its work is carried on by a band of one hundred paid native workers. It conducts a Bible Institute in Seoul for men and women students, who receive an intensive Bible training for three years before being employed by the mission. The staff of the school is entirely composed of Koreans, and there are ninety-two students. The mission has now seventy-five churches and one hundred and fifty groups.†

The Seventh-Day Adventists carry on evangelistic, educational and medical work. A training school at Soonan exists for teachers and other workers. A publishing house, from which a large number of books are issued, is situated outside the east gate of Seoul. The extent of this colportage work may be gathered from the fact that there are forty colporteurs. The mission employs 228 workers, of whom thirty are foreign. There are now twenty-six churches with

* Appendix V, page 114. † Pages 112, 114.

2,128 members, the annual increase of the latter being about 200. Its educational work consists of thirty-three schools with 1,781 scholars, while its Sunday Schools number 126 with a membership of 6,284. The Korean members of this Church give over $2 per head annually in the form of a tithe, and the members of the Sunday School classes give fifty cents annually per member for the work of the mission.

Protestant activity for the most part, however, is connected with the Methodist and Presbyterian Churches. The Methodist work, until quite recently, has been carried on under two Conferences, namely, the American Methodist Episcopal Church and the American Methodist Episcopal Church, South. The former has its headquarters in Seoul and reports 10,605 communicants and 3,513 catechumens, while the Methodist Episcopal Church, South, whose work centres chiefly in Seoul and Songdo, reports 7,630 communicants and 1,377 catechumens. Both Korean Christians and the Methodist foreign missionaries have been working for some years in order to unite the two Conferences into one Methodist Church of Korea. On the 18th November, 1930, commissions, appointed by the two General Conferences in America, met with representatives of the two Korean Annual Conferences in Seoul, and the Korean Methodist Church was brought into existence as an autonomous body.

The Presbyterian Church of Korea is the product of the work of four missions: The American Presbyterian, North, the American Presbyterian, South, the Australian Presbyterian and the Canadian Presbyterian.* Since 1912 this Church has been organized with its own General Assembly, and under it there are now twenty Presbyteries, of which eighteen are in Korea proper, and two among the Koreans in Manchuria. One was also established in Siberia,

* The latter has now become the United Church of Canada Mission.

but, owing to the disturbed conditions of that country and the strong anti-Christian attitude of the Russian Government, this Presbytery had to be dissolved and most of the Christians have had to flee over the border into Manchuria. The Korean Presbyterian Church reports a total of 87,887 communicants and 26,165 catechumens.

The phenomenal growth of the Korean Protestant Church, which, within half a century of its founding, has a constituency of over 265,000, naturally raises the question in the minds of all those interested in Christian missions as to what has been the cause or causes of this growth. There have been two main factors in this signal triumph of the Gospel. One has undoubtedly been the point of view which from the beginning governed the methods of the work and its development. The advice* given by the Rev. J. L. Nevius, of the American Presbyterian Mission in Shantung, was of supreme importance in the pioneer days of the work. Regarding this, Dr. Underwood writes:

> "After careful and prayerful consideration we were led in the main to adopt the 'Nevius Method.' First, to let each man 'abide in the calling wherein he was found,' teaching that each was to be an individual worker for Christ, and to live Christ in his own neighbourhood, supporting himself by his trade;
>
> "Second, to develop church methods and machinery only so far as the native Church was able to take care of and manage the same;
>
> "Third, as far as the church itself was able to provide the men and the means, to set aside those who seemed the better qualified, to do evangelistic work among their neighbours;
>
> "Fourth, to let the natives provide their own church buildings, which were to be native in architecture, and of such style as the local church could afford to put up."†

* See Chapter VI, page 90, for fuller reference.

† *The Call of Korea*, pages 109, 110.

The adoption of this policy resulted in a more than usually single-minded effort to build up an indigenous church from the beginning. The development of the church was to a large extent spontaneous and was not due to insistence on any foreign mission programme.

The other factor was the occurrence of a great revival at a critical time in the growth of the Church.

> " This marvellous visitation of the Spirit of God, of which the whole Christian world has heard, centred in Pyengyang. Like all other revivals it began with prayer—earnest, united, persevering prayer by missionaries and native Christians alike, born of a deep Spirit-given soul hunger for a richer, fuller experience of divine grace and power. For months, beginning in the late summer of 1906, groups met day after day to pray, and although no manifestation came their prayers knew no cessation.
>
> " Then 1907 dawned, and from all points of the north country Christians gathered, 700 strong, for the customary Bible study classes at the central station. It was in the course of those meetings, on January 14th, that the Spirit fell upon the whole assembly with deep heart-searching and conviction. It is not easy to describe the wonderful scenes that followed, the intense, conscious presence of God, the pungent conviction, burning tears and agonizing confessions, and the new and marvellous sense of peace and joy and liberty which followed. Old and young, educated and ignorant, missionary, native worker, and young convert—all came under this divine influence and power. Sinners were converted, backsliders reclaimed, Christians got a new vision of God, confessed their sins, failures and shortcomings, adjusted their differences, made apologies and restitution, and were filled with new love for Christ and souls and new power for service. For two weeks schoolwork and all other ordinary activities were laid aside and everything gave place to prayer.
>
> " The wave of revival soon spread to Seoul and

all parts of the land, and here and there similar manifestations occurred. Beyond Korea, too, the movement extended. The churches of Mukden, Manchuria, heard of the revival and sent two elders to investigate. The Rev. Jonathan Goforth also came from China. As these messengers carried back reports of what they had seen and heard in Korea the Holy Spirit was poured out in like manner and measure, first in Manchuria and later in centre after centre in China, with wonderful results which are felt to this day."*

The growth of the Korean Church has been specially noteworthy in regard to self-government, self-support and self-propagation.

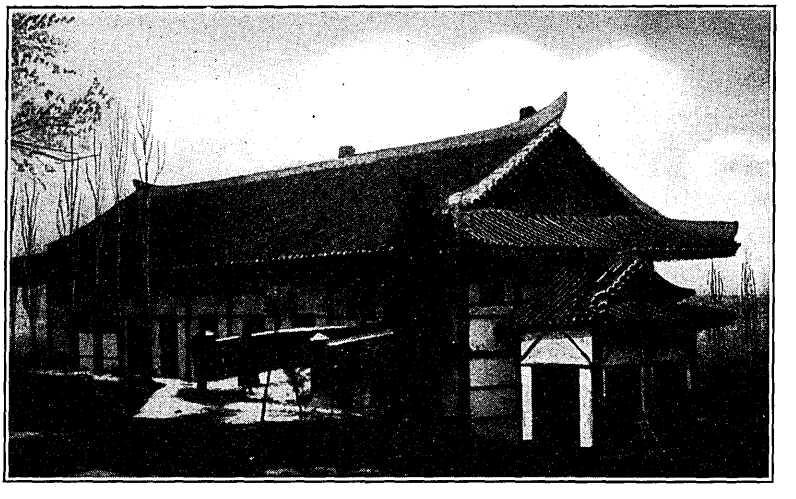
Self-Government.

The Presbyterian Church of Korea is independent and self-governing, with full ecclesiastical authority over all churches and groups, whether cared for by Korean pastors or by Korean helpers under missionary supervision. There are no churches or groups over which the missionary has authority except in so far as it is given by the Presbytery. The missionaries have a vote in Presbytery only if they have churches or groups assigned to them by the Presbytery. In order to secure and maintain complete control along theological and ecclesiastical lines, a resolution of the General Assembly requires that all foreign ordained missionaries, on appointment to their stations, present proper credentials from their missions before being enrolled as members of Presbytery. It is further stipulated that " if anyone commits any moral fault or acts contrary to the Scriptures, the Presbytery to which he belongs may summon and examine him, and if he be found guilty it may exclude him from its membership."

The commissioners to the General Assembly are elected on the basis of one Korean pastor and one

* *The Progress of World-wide Missions*, R. H. Glover, M.D., pages 190, 191.





LATER STAGES OF INDIGENOUS CHURCH BUILDINGS

elder for every fifteen organized churches, and only one foreign missionary to every two Korean pastors. The foreign missionary representation at the meetings of the Assembly is therefore only one-fifth of the total voting body, while in the different Presbyteries the proportion may be much less, namely, one foreign missionary vote to every five or six Korean in the smaller and weaker Presbyteries, and one to every twenty or more in the larger ones. The officers of the General Assembly for the last ten years have been elected almost entirely from among the Korean commissioners, while the personnel of the various boards and committees shows a representation of less than one missionary to every seven or eight Koreans.

In the newly-constituted Methodist Church, a Central Council has been formed which is composed of the general superintendent of the Korean Methodist Church and the bishops of the American Methodist Episcopal Church, and the American Methodist Episcopal Church, South, officially appointed to Korea, together with sixteen members of the Korean Methodist Church, and sixteen foreign missionaries. This Council controls the expenditure of all grants-in-aid for the evangelistic work of the Annual Conference, and makes estimates for the various missionary institutions. It also distributes the grants from the Boards in America; determines the type and number of new missionaries needed; makes request for them through the Boards and decides as to whether missionaries should or should not return at the beginning of each period of furlough. A Board of Education, with departments of Sunday Schools, Day Schools and Young People's Societies, and a Board of Social Service have also been formed.

It is of interest to note the position of women in the newly-organized church. Korean women may be elected to membership on the Central Council and may be ordained to the ministry. Similar courses of instruction will be given in both the Men's and Women's Theological Seminaries.

Self-Support.

In the four Presbyterian missions it has been the general policy that no ordained pastor shall receive any of his salary from mission funds as long as he is engaged in the regular work of the ministry, and no church or group of churches is allowed by the Presbyteries to call a pastor until his support has been guaranteed. Where churches, whether individually or in circuits, are too weak to carry the burden of supporting a pastor entirely by themselves, they are placed under the care of unordained men, who receive a somewhat lower salary than pastors, and usually work under the oversight of one of the foreign missionaries. In some fields the missions make grants towards the salaries of these men. As soon as they are able to do so the churches are encouraged to call their own pastors and for a short time only, the missionary acts as co-pastor. This relationship is dissolved as soon as possible so that the foreign missionary may have more time to give to the weaker and newer groups under his care, and to the work of evangelization in still unreached districts.

From the beginning of the work the erection and maintenance of church buildings, particularly within the Presbyterian denomination, has been carried on by the Korean Church practically unaided. Exceptions were made in the case of the first large church buildings erected in the mission stations themselves. When churches were called for of sufficient capacity to accommodate the large numbers of worshippers coming in from the surrounding country districts to attend the annual Bible classes and conferences, a certain part of the cost was met from mission funds. When a new group of believers is formed, the services are held at first in the home of one of the Christians. Usually within a short space of time the place becomes too small and those who gather there, realizing the need of a separate meeting-house, take steps to buy or erect one of their own. This in turn is remodelled or enlarged as need arises.

Some of the new brick structures recently dedicated in Pyengyang and elsewhere, have cost as much as Y20,000 to Y30,000 ($10,000 to $15,000 gold), the entire amount being raised by the Christians themselves. These buildings are the natural outgrowths from churches which had their beginnings, some twenty years ago, in very small and unpretentious mud-walled buildings with straw-thatched roofs, such as still exist in many of the villages.

Self-Propagation and Evangelization.

The responsibility resting upon each individual Christian in Korea to pass on to his neighbours and fellow-men the message of salvation has been strongly emphasized and has been responded to in a most unusual and encouraging way.

In 1905, two years before the founding of the first Presbytery, a Committee on Missions was established. In 1907, when the Presbytery of Korea was organized in accordance with plans carefully drawn up by representatives of the four Presbyterian missions, it is interesting to note that, at its first meeting, the Presbytery ordained seven Koreans as evangelists, and that a Board of Foreign Missions was established which appointed one of the newly-ordained evangelists as a missionary to the island of Quelpart, situated off the south coast of Korea. This Board later naturally became the Board of Foreign Missions of the General Assembly of Korea and, since 1913, has been carrying on work* in Shantung Province, China, with marked success. There are at present three ordained pastors supported by this Board, who are occupying two mission stations, the responsibility for which was taken over in conference with the Chinese Presbyteries concerned.

The annual budget now amounts to approximately Y10,500 ($5,250 gold), most of which is raised by the Thanksgiving Day offerings taken up in all the churches throughout the country. On Thanksgiving Day each

* See Appendix X.

household brings in its contributions for the foreign mission work in whatever form is most convenient—grain, vegetables and fruit from the farmers, articles of merchandise from the shopkeepers; all find their way into the Lord's treasury on this occasion. Under the same Board, work was also begun among the scattered Korean population in Siberia, but in order to take better care of it a separate Board of Home Missions was later organized. This latter Board now carries on work* among the Korean population in Siberia, Manchuria, the island of Quelpart, Shanghai, and, through the National Christian Council of Churches, among the large number of Koreans who have recently moved into Japan in quest of work.

In addition to these two missionary bodies of the Assembly, each Presbytery has its own missionary society which seeks to carry on work in the unevangelized territories within its own borders. Usually one or more evangelists are maintained for this purpose. At one time the North Pyeng An Presbytery alone supported more than fifteen such workers, and to-day the South Manchuria Presbytery, which owes its origin to the home missionary efforts on the part of other Presbyteries, maintains seven evangelists. These carry the Gospel to the Koreans who are migrating northwards into new territory, and take pastoral care of the little companies of Christians who have recently penetrated into these districts. Within the last two or three years, presbyterial women's missionary societies have also been organized with great success and have actively supported the missionary work carried on both by the Boards of the Assembly and within the Presbyteries themselves.

During the summer vacations students of the schools and colleges, and some of the school teachers, are organized into preaching bands to visit the country churches and conduct evangelistic campaigns. Within recent years the Daily Vacation Bible School Movement† has become very popular

* See Appendix XIII. † See Appendix IX.

and has proved itself to be an effective agency in arousing the interest of children from non-Christian homes.

Looking forward to the future need of well-educated leaders in the Church, the Board of Education of the General Assembly has sought to maintain oversight of the educational work in the schools of the Church. It has strongly advocated the employment of an ordained pastor as teacher of the Bible in each institution, and it is encouraging the movement, originally set in motion by the various missions, for the election of Boards of Directors for all the educational institutions. On these Boards the Presbyteries and the Korean Church will have adequate representation. The Board of Education is also gathering funds from the churches in order to grant scholarship loans to promising students to enable them to continue their higher education in Japan and elsewhere. It is hoped that in the years to come these students will be of great usefulness to the Church.

In the Methodist Churches, also, a regular benevolence fee, which in the case of the American Methodist Episcopal Church amounts to ·47 sen (·23½ cents gold), has been collected throughout the churches from each member and probationer. A portion of this fund is used for the carrying on of evangelistic work among the Korean immigrants in north Manchuria. In the territory over which that Church has supervision a large number of churches have been already founded.

In addition to all these special agencies and efforts for the extension of the Gospel, the personal work of the rank and file of the church membership has been the great and effective means of self-propagation, and, in the nature of the case, it will continue to be so. In recent years, owing to rapidly changing social and economic conditions, there has been a decrease in this most important work. One of the tasks before the Church to-day is to increase greatly the personal evangelistic efforts of her members and to emphasize

continually the imperative need of this form of service.

Already reference has been made to the work among the Korean immigrants in north and south Manchuria. It is of interest to note the great extent of emigration* from Korea into these new territories; beginning in south Manchuria and Siberia, and later extending into north Manchuria and along the Trans-Siberian Railroad, it has spread as far west as Lake Baikal.

The main causes for this migration have been dissatisfaction with the political conditions in Korea under the Japanese administration, and the widespread adverse economic conditions. Of these causes the economic situation is the more important. Increased taxation and a decrease in the value of grain and foodstuffs have made the lot of the small farmer a very hard one. The virgin soil of the sparsely populated territory to the north of Korea, however, produces tremendous crops, and as there is no taxation, tempting opportunities abound for those who are prepared to brave the hardships of a rigorous climate, the dangers of a lawless country infested by bandits, and the overcoming of the difficulties incident to pioneer life. In a great many of the settlements small groups of Christians are to be found who have not left their faith behind them, but have organized themselves into little companies of believers for worship and fellowship. These "sheep without a shepherd" are anxiously waiting and praying for pastoral oversight and care. During the summer of 1929 some students from the Union Christian College of Pyengyang made an exploratory trip to the borders of Mongolia and found many such little groups there.

Other fields of work which offer great opportunities are found among the Japanese and Chinese in Korea.

Twice daily the steamships of the Japanese Government railways leave Shimonoseki in Japan in connection with similar railways at Fusan, in Korea,

* It is computed that 1,500,000 have migrated to Manchuria and Siberia.

and twice daily the ships return on their eight-hour trip across the straits. Looking from the dock at Shimonoseki, a long line of people may be seen waiting to board the boat for Korea. While among their number there may be many disillusioned Koreans returning home again, there are also hundreds of Japanese going to seek their fortunes in the more undeveloped land of Korea. Many of them find positions in schools, post offices and railways, while still more enter commercial life. Possessing greater capital, superior education and business experience, they have gained control of much of the business of Korea, which, while increasing the prosperity of the peninsula, has created a grave problem for the native Korean tradesmen. In the southern provinces many find work as farmers and fishermen.

In the earlier days this influx of Japanese into Korea induced the leading denominations in Japan to establish churches for them in most of the important cities of Korea, where the officials and business men had congregated.

At the present time representatives of the American Presbyterian Mission, North, the American Board of Commissioners for Foreign Missions, the American Methodist Episcopal Churches, North and South, the English Church Mission, and the Oriental Missionary Society are working amongst them. In Seoul, there is a flourishing Japanese Young Men's Christian Association with eight hundred members. The English Church Mission has churches at three places —Fusanchin, Taiku and Seoul—the two latter having foreign priests in charge. In each place there are separate congregations possessing their own church building. The communicants number about four hundred and form an integral part of the Korean Church. The Oriental Missionary Society reports eight churches for the Japanese in different parts of the peninsula, to which are attached considerable groups of Christians.*

* See Appendix XII.

Some of the strongest congregations of the Japan Methodist Church are to be found in Korea. The church at Seoul is the strongest of all, and those at Fusanchin and Chemulpo rank next. The American Methodist Episcopal Church entered the field first and occupied many centres in southern, central and western Korea. The American Methodist Episcopal Church, South, however, found the whole of north-eastern Korea entirely unoccupied, and twenty years ago began a work for the Japanese there. This district has never had a foreign missionary living among the Japanese, although a visiting supervisor from Japan oversees the work. The work at Wonsan (Gensan) is difficult; the largest church is at Kanko, and a work is being started at the new industrial centre of Konan. There are a number of out-stations around Seishin, where the Japanese evangelist-in-charge lives.

"Newspaper Evangelism," which has proved so successful in Japan, is being carried on for the benefit of those living in churchless villages. As a rule the Japanese settled in Korea are very open-minded in consequence of having become separated from old associations. The movement into the church is slow and there is considerable indifference present everywhere. The churches here, however, in common with those in Japan, have joined "The Kingdom of God Movement," and a greater interest is now being shown.

There are approximately sixty thousand Chinese in Korea, scattered throughout the country. Many of these are merchants. Others have come into the country in recent years to find employment in the large irrigation projects and construction works now going on. These immigrants come from different Chinese provinces, including Manchuria. By far the largest number come from Shantung. It is estimated that about ten thousand of these people are being reached by Christian work now in operation. Miss M. J. Quinn, formerly a worker in China under the Christian and Missionary Alliance, is the only foreign

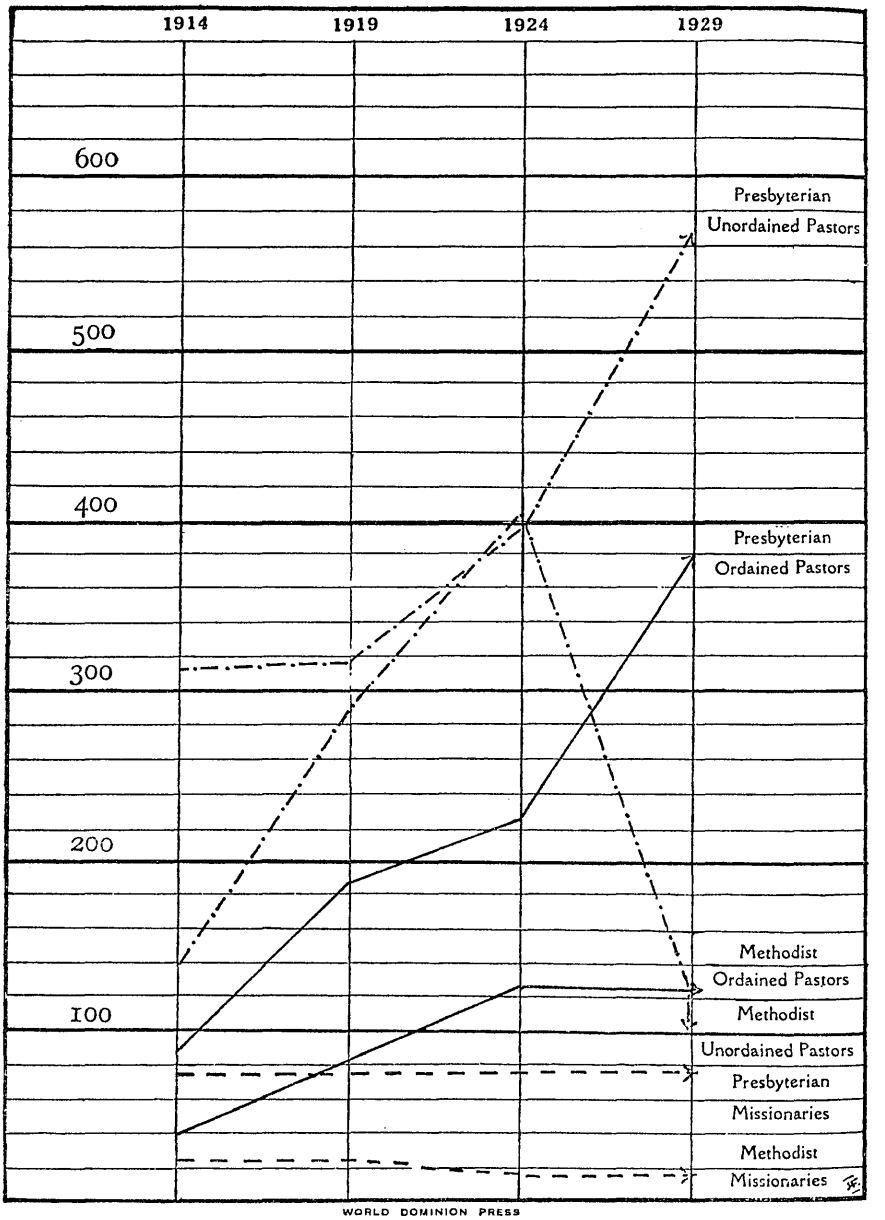
missionary working among the Chinese in Korea, and associated with her are twelve Chinese workers, including three ordained pastors and two evangelists. Work is being carried on in six different centres, namely, Seoul, Chemulpo, Pyengyang, Wonsan, Fusan and Hokuchin, and property for meeting purposes is now owned by the Chinese Church in each of these places. Numerous denominations are represented among the Church members, including Danish and Swedish Lutheran, Presbyterian, Anglican and Baptist. Recently, however, the Chinese Christians decided to unite under the Presbyterian form of government, and arrangements have been made for the ordination of a new pastor. There are one hundred baptized members and eighty-four under instruction. Of these, the majority are men; so far, unfortunately, only a few of the womenfolk have been reached.

The Chinese Church raised during the past financial year (1929–1930), Y3,480, which represents Y24·54 per member, a very high average. During the year property was also purchased in Fusan and work opened up in Chunju. A worker is being sent to Taiku. This enterprise is carried on under the auspices of the Federal Council of Missions and receives annual contributions of Y1,530 from the various missions for this purpose.

The Relation of the Foreign Missionary to the Church.

Enough has been said to show that to-day the relationship of the foreign missionary to the Korean Church is a rapidly changing one and is vastly different from what it was even ten years ago. The position of the missionary in the organized church work, as it rightly should be, is one of decreasing authority. On the other hand, that of his Korean brethren is steadily developing. Neither this statement, however, nor any of the foregoing statements should be construed as in any way implying that the day of the foreign missionary in Korea is over, or that his work is done, or that the Korean Church entertains any such idea. On the contrary, while it

Numerical Comparison
between
ordained and unordained pastors and missionary pastors
in the Korean Churches.



rejoices at the beginning which has been made, it realizes that "there is yet very much land to be possessed." While the young church has been established upon a firm foundation and is independent and indigenous from the standpoint of self-government, self-support and self-propagation, there is still undoubtedly a great need for the help of the foreign missionary. His special work will be to foster in an advisory capacity the carrying on of the already organized work. Both by precept and example he can remind the Korean Church of the need for proclaiming the Gospel to the unreached multitudes, and he can help to initiate those new forms of work required by the rapidly changing social and economic conditions to which reference will shortly be made.

III.

The Presentation of the Gospel—Where has the Emphasis been Placed?

Emphasis on Personal Evangelism.

The Korean Church has been to an unusual degree "a witnessing church" and "a church of personal workers." It has continually emphasized the fact that a witnessing Christian is a normal Christian, and that unless personal faith is awake to the necessity of personal testimony, both in speech and in conduct, it is neither a healthy nor a normal faith.

From the early days it has been the policy of the missionaries to itinerate over large areas of country visiting the numerous market-towns and villages and preach the Gospel to as many people as possible. Often the message has been welcomed in the most unexpected places, and groups of believers have come into existence. Whenever churches have been formed in this way the Christians have been urged to tell "the good news" to others. Undoubtedly the great majority of churches in Korea to-day are the direct

result of the testimony of volunteer workers. Korean evangelists supported by mission funds have played a minor rôle only. This has been one of the main factors in the development of the spirit of self-support. On the other hand, when the first contact of the convert has been with a professional evangelist supported by mission funds, there has been a disposition to look to the same source for continued assistance rather than to the development of an independent spirit.

Extensive distribution of tracts and leaflets has been carried on systematically from the beginning, not merely by means of salaried workers, but in a far greater degree by volunteer workers. A practice, followed by the Korean Christians from the earliest days, has been that of pledging themselves to spend a certain number of days in personal evangelism and tract distribution during the winter months when work on the farms was slack. The missionaries and the Korean pastors regularly gave opportunities to every church member to make such pledges, and it was by no means uncommon for a total of several months to be promised and actually spent in such work by the members of even the smallest churches. Although this practice is not so prevalent as in former years, on account of the ever-increasing economic pressure resulting in their having far less spare time, it is still kept up in many places. When examining a candidate for baptism it is the common custom to inquire whether or not he personally testifies as to his new-found faith.

In the large gatherings for Bible study, and in the Bible Institutes also, systematic instruction in personal work is often given and some portion of the afternoons is spent by all who attend in putting into practice the principles taught.

Emphasis on Bible Study.

From the very beginning of mission work the authoritative and super-natural character of the Bible as the Word of God has been taken for granted,

and it has been assumed also that if its teaching enters into the heart of a man it will manifest itself in the transformation of his life and practice. In consequence, it has been an accepted principle that the development and growth of the Christian life is in direct proportion, under normal conditions, to the knowledge and understanding of the Bible. To that end everything possible has been done to make the Korean Church a Bible-studying and Bible-loving Church. The simple Korean phonetic script, which even the most ignorant women are almost all capable of learning, has been a great boon. By reason of its simplicity and the ease with which it is learned, it was regarded by the literary scholars, who still clung to the complicated Chinese characters, as of no account. It should be noted that to-day it is practically a universal custom to baptize no one under forty-five years of age who is unable to read the Bible for himself.

The Sunday School again is an inherent part of the church life. The latter is usually held in three sections, the men, women and children meeting separately at different hours. This makes it possible for every member of the family to attend, and obviates the difficulty of accommodating so many at the one service. These Sunday School services are the most largely attended of all meetings, with the result that the whole church membership is able to receive systematic instruction in the Bible throughout the year.

In addition, Bible classes or conferences, lasting from four to ten days, are held annually in nearly every church having a congregation of at least seventy-five to one hundred. During this time the Christians are divided into classes according to their age, church-standing and Christian experience. Three hours of Bible study, a period of devotional exercises, a large public evening meeting and often a sunrise prayer meeting, constitute the daily programme. In the case of the smaller groups one or two such classes are held in each circuit, and annual classes for the men

and women of the entire district are conducted in each mission station. The attendance at these conferences in the larger centres often exceeds one thousand, and in some cases is nearly two thousand. During 1930, classes or conferences, numbering 1,659, were held, with a total enrolment of 101,250. It is impossible to tabulate the efforts made by many in their eagerness to attend. It means careful saving beforehand in order to have the wherewithal to provide for the small expenses incidental to the period of study; the carrying for long distances on their backs of sufficient rice with which to feed themselves during the classes; the overcrowded conditions sometimes found in the dormitories and homes which, because of lack of floor space on which to lie down, make it necessary for some to spend the nights sitting up; the praying, even with tears, and the diligent copying of outlines and divisions of the various books of the Bible as they are studied; all of which count for much more in the development of the spiritual life and in the growth of individuals and of churches than can be shown in any statistics.

In addition to these classes, the Bible Institutes, held practically in all the mission stations connected with the Presbyterian work, have been of incalculable value in developing and training the lay leadership of the country churches, and in the grounding of these leaders in the Christian faith. These Institutes are held for two or two-and-a-half months each year for the women, and for either one or more terms of one month each for the men. A five-year course of Bible study has been drawn up, during which time most of the books of the Old and New Testament are covered and simple courses in church history, personal work and Christian doctrine are also given. Undoubtedly one of the secrets of the strength of the Korean Church has been the way in which from the very beginning the unpaid leaders have shouldered a very large share of responsibility and have conducted their church services. In many cases where new groups have sprung up as the result of the personal

testimony of visiting Christians, or from the reading of tracts, the first believers have themselves had to lead the services on Sundays and Wednesday evenings. Only an occasional visit of the evangelist or pastor in charge of the nearest group of churches has been possible. The Bible Institutes, already referred to, have provided these voluntary leaders and Sunday School teachers with opportunities for receiving the instruction and inspiration which will enable them to bear the responsibilities of leadership, for which so few would otherwise have been prepared. It is of interest to note than in 1930, in connection with the Presbyterian Church, there were nineteen of these Institutes held for men with an enrolment of 1,072, and twenty-one for women with an enrolment of 1,163.

The ordinary people are not naturally great readers, and in many homes the Bible and the Sunday School lesson book are practically the only books to be found, but the well-thumbed condition of the pages bears eloquent testimony to the place which the Word of God has found in the hearts and lives of even those who comparatively recently have become believers.

Emphasis on Sabbath Observance and Church Discipline.

In connection with work in Korea, some have been inclined to regard rather critically the emphasis which has been placed upon Sabbath observance and what might be termed the keeping of the letter of the law, but those who laid the foundations of the work felt that only a clean break with the past in all matters of conduct and a clear testimony to the inward faith, which an outward observance of the Sabbath signalized, would preserve the young church from the dangers of compromise or of mere empty profession. Experience in other mission fields and the success of the Korean Church has conclusively proved the truth of this conviction.* On this account baptism is given only after a year of catechetical instruction,

* *Church and Missions in Manchuria.* A. R. Mackenzie, pages 35, 36. World Dominion Press.

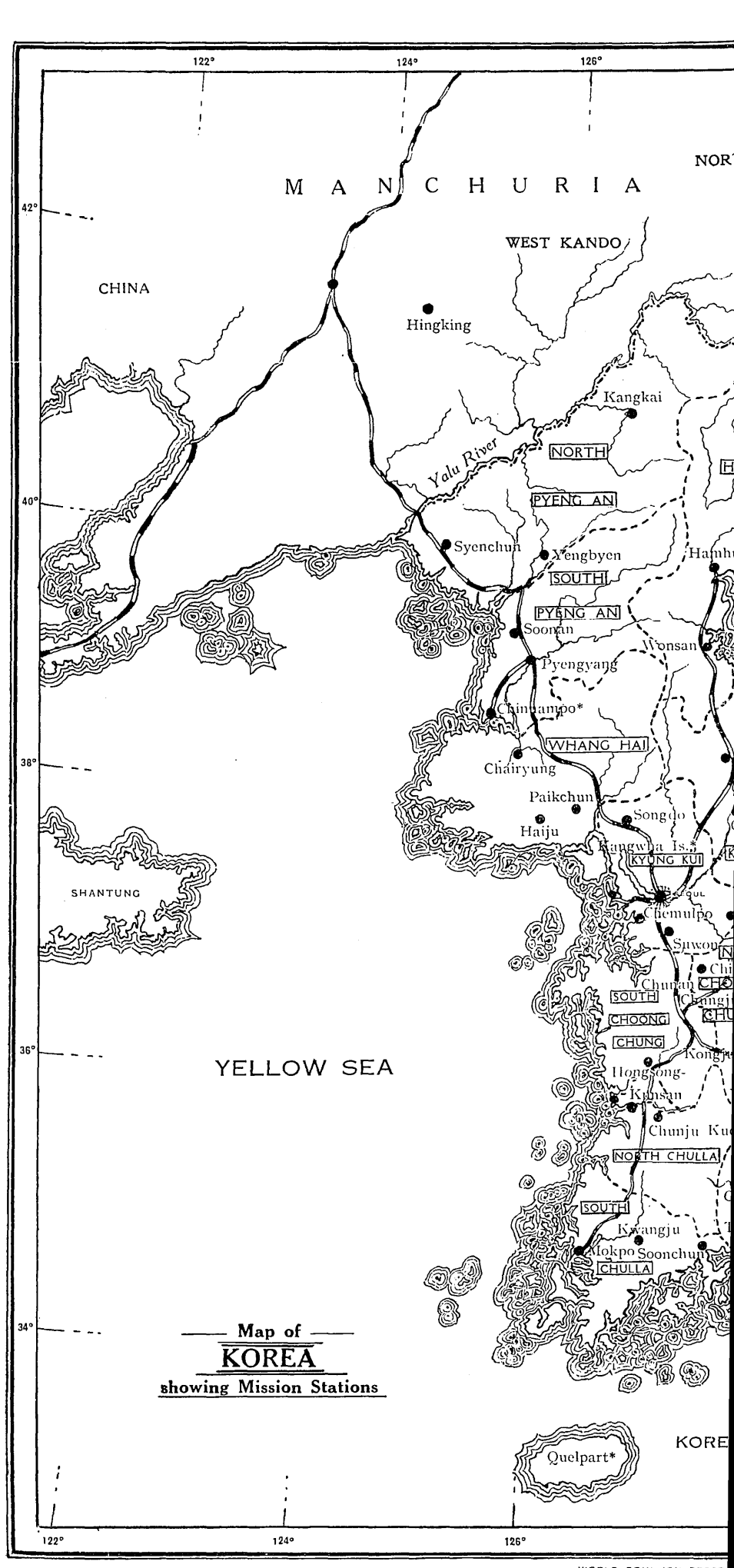
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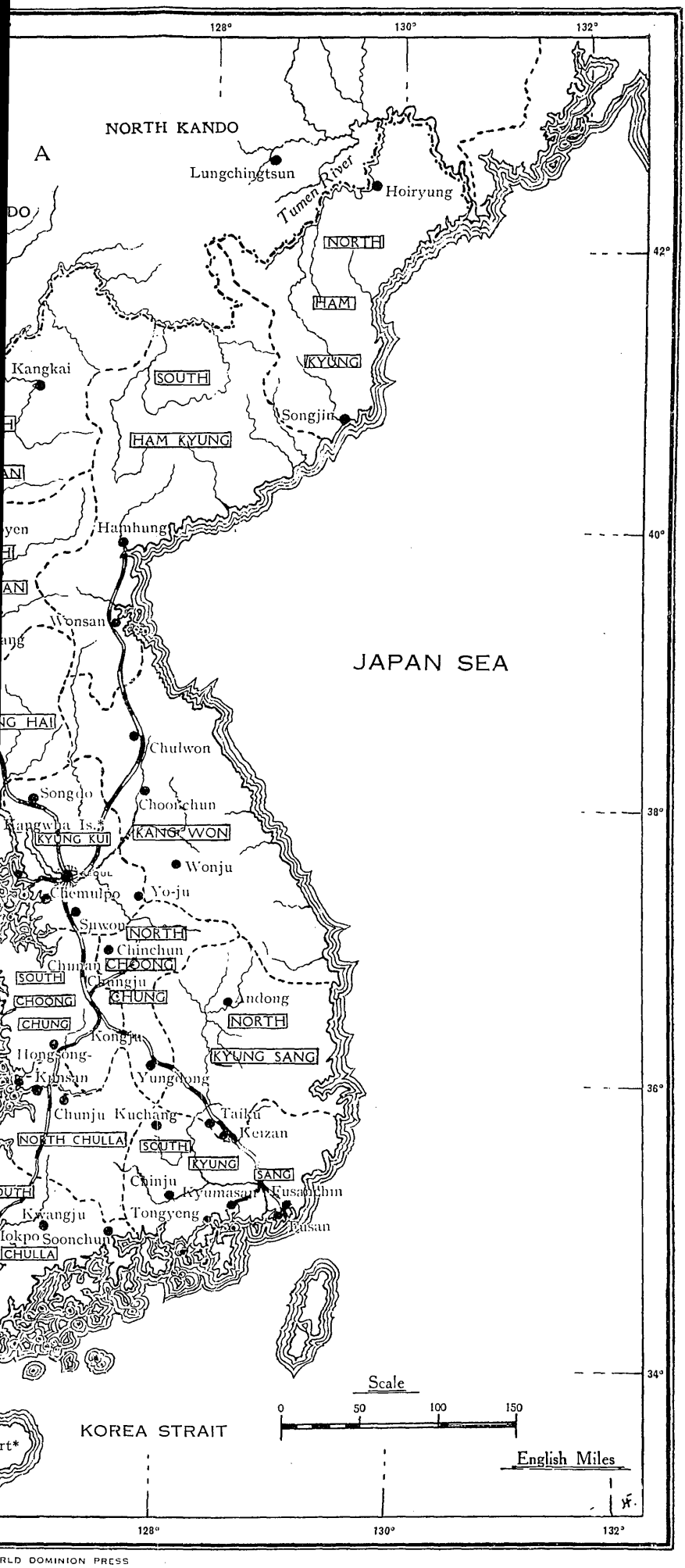


Map of

KOREA

showing Mission Stations

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CHAPTER THREE

Mission and Church Activities

I.

Medical Work

THROUGHOUT the history of foreign missions, medical work has proved a great factor in breaking down barriers of unfriendliness and suspicion and in preparing the way for the reception of the Gospel. In Korea, where perhaps fewer of these barriers exist than elsewhere, and where the people have shown greater readiness to receive the Gospel than in many mission fields, the beneficent work carried on by Christian doctors and in mission hospitals has exercised a tremendous influence in the lives of countless individuals and in the growth and development of the Church. Again and again, patients who have been restored to health have, at the same time, been led to faith in Jesus Christ. They have returned to their distant villages and, through their personal testimony, have there formed little groups in their homes which have later developed into flourishing little churches. There are hundreds of churches which have originated in this manner.

With the establishment of well-equipped Government hospitals in all the provincial capitals, and with an increase in the number of licensed physicians trained in the Government Medical College and in the Severance Union Medical College, there has been a tendency on the part of some to question the need of the continuance of medical work with its consequent comparatively heavy cost of upkeep by the missions. Anyone, however, who has been intimately connected with mission hospitals, whether in the large centres or in the smaller country stations, and has witnessed

not only the enormous amount of pain and misery which is relieved, but also the wonderful opportunities of presenting the Gospel to the many who otherwise would be inaccessible, cannot but realize the vital need of maintaining this most important feature of the work.

A notable example of the way in which medical work can be made to count as a centre of evangelistic activity, and of the results obtainable if the proper methods are employed, is to be seen at the Taiku hospital. At that place all the members of the medical staff are earnest personal workers and three evangelists and three Biblewomen are attached to the staff. These evangelists, working in conjunction with the Biblewomen, spend one month each in the hospital wards and dispensaries conversing with the patients, followed by one month of itineration among Christian groups already established through their efforts. This in turn is followed by one month spent in direct evangelistic work in villages where the homes of patients, who have been interested while in hospital, are situated. Using the homes of patients as a centre, not only do the workers meet the old patients, their relatives and friends, but also gain access into new and hitherto untouched villages. Often a month of such work has resulted in the founding of a new group. Until these newly-formed groups have grown sufficiently strong to take a share in the support of the helper in charge of the nearest circuit of churches, and in this way come under the care of the Presbytery, they are looked after by the hospital evangelists. During the last four-and-a-half years, fifty-two such groups have been established, and eight have for various reasons disappeared, leaving forty-four in existence to-day. The total membership in these groups is 886, or an average of twenty per group. The nearest group is only three miles from the hospital, and the farthest is a hundred miles away. The average distance is thirty-nine miles. Of the forty-four groups, thirty-three have "established leaders," and twenty-nine have their

own church buildings, averaging three *kan** each in size.

One hospital reports that over sixty per cent. of all women patients admitted into its wards made a definite decision to accept Christ. During the year 276 women patients in its dispensary made the same decision. Other stations continually report the founding of new groups and churches through the evangelistic work done in the hospitals. In Korea, at least, where a systematic work is carried on of "following up" the patients after their return to their homes, results can confidently be expected.

To-day, there are in the whole country twenty-five mission hospitals and eighteen dispensaries, the former containing six hundred beds. In 1929, twenty-two hospitals reported a total of 9,035 in-patients averaging a stay of 9·54 days per patient, and nearly 48,000 new dispensary patients and 109,500 return visits.

The terrible prevalence of tuberculosis in Korea is acknowledged by all. It is especially noticeable among the student class who, owing to the lack of proper exercise and insufficient food, fall victims to the ravages of this disease. In 1925, the Presbyterian Mission Hospital in Pyengyang made a small beginning in the treatment of such cases. Ever since then it has numbered among its patients not a few college and academy students. In 1928, the American Methodist Episcopal Church also founded an institution for the treatment of tuberculosis in Haiju, on the west coast. It is beautifully situated on the southern slope of a pine-clad hill, and is thoroughly equipped with modern X-Ray, Alpine lamps, and solarium. It had accommodation at first for about fifteen patients, but since then it has grown rapidly and patients are now being admitted from many parts of the country. It is hoped that help may be given there, especially to those who have occupied positions of leadership in the churches, and that thereby their lives may be

* A *kan* is eight feet square.

spared for further usefulness. The Severance Hospital in Seoul has also recently opened a new ward to be used for patients suffering from this disease.

In this brief review of medical activities, mention must be made of the work carried on among lepers. It is estimated that in the Chulla and Kyung Sang Provinces in southern Korea there are between twenty and thirty thousand victims of this disease. As to remedial measures, there are, in all, four leprosy asylums: the Government institution on Little Deer Island, with four hundred inmates; the Australian Presbyterian Mission Asylum in Fusanchin, with five hundred and thirty inmates; one in Taiku, worked by the American Presbyterian Mission, North, with four hundred and ten patients; and the institution in Soonchun, in charge of the American Presbyterian Mission, South, with eight hundred lepers. The mission leper settlements and homes in each case were built by, and continue to receive liberal support from the Mission to Lepers, London and New York. The three mission institutions further receive some monetary aid from the Government-General of Korea. A few years ago the Government made a large grant to the asylum in Soonchun to help to remove it from Kwangju, where it was formerly situated, to its present beautiful site on the coast. Her Imperial Majesty, the Dowager Empress of Japan, has recently shown much interest in the work carried on among the lepers throughout the Japanese Empire, and, as the result of her generous donations, each of the asylums in Korea will receive several thousand yen in cash, not only for this year, but, it is hoped, for several years to come.

A plan is on foot in connection with the Taiku institution to open up ten leprosy treatment stations in the surrounding districts for patients who are able to live in their homes and still carry on their daily occupations.

The lepers, in more ways than one, are responsive to the treatment received in these institutions. Not only have several hundreds of them already been

discharged " as cases in which the progress of the disease has been arrested " so that they are no longer a menace to others and are able to earn their own living, but a large percentage of those who receive treatment give tangible evidence of having been born again spiritually. In several of the asylums there are leper missionary bands supporting some of the inmates who have been discharged as cured, and who are now carrying the Gospel message to their fellow countrymen.

II.

Educational Work

When considering educational missionary policy to-day, whether in regard to primary schools, middle schools or colleges, it becomes evident that there are, in the minds of educationalists, distinct and widely diverging objectives which result in correspondingly distinct types of work. According to one view the object of educational work is primarily to gain access to non-Christians, and by placing them under the influence of Christian teachers and in a " Christian atmosphere " to lead them sympathetically to consider the claims of the Gospel, and thus to win them into " the Kingdom." Another view regards it as the responsibility of the foreign mission to make a definite educational contribution to the people among whom it labours independent of results as far as converts are concerned. A third view has as its main objective the more definite aim of training up children from Christian homes and specially of preparing them for positions of leadership within the church, so that the latter may become all the sooner a self-governing and self-propagating body. This last objective has characterized much of the educational work in Korea, especially that connected with the Presbyterian Church. The Christian constituency has become so large in many centres that the task of

educating the children from Christian homes alone is a serious one and has over-taxed the resources of both churches and missions. The size and importance of the educational work connected with the Christian movement in Korea may be estimated from the fact that out of a total of less than three thousand schools of all grades in the country, over six hundred are conducted by missions or churches.

Primary Education.

The responsibility of maintaining Christian schools of primary grade has been thrown largely on the Korean Church. It was considered only reasonable to ask that Christian parents themselves should bear the expense of the primary education of their children. This process has been hastened by the fact that as things developed the burden of maintaining secondary schools, which had already been started and which seemed essential for the future of the Church, fell so heavily upon the missions that in some cases they were forced to withdraw all support from the primary schools and to throw the entire burden of maintaining them upon the Korean Church.

The American Presbyterian Mission, North, which is the largest single mission in Korea, has probably carried out this policy to a greater extent than the other missions. It is to-day maintaining eight middle schools (four for boys and four for girls), and only one primary school in its entire territory is receiving any aid from mission funds. Within the same territory the Korean Church is supporting 213 primary schools, with an aggregate enrolment of 13,867 pupils, and three middle schools. It should be noted, however, that although the number of students has increased during the last ten years (1919–1929) from 10,130 to 13,867, there has been a decrease of sixty-five in the number of lower schools maintained by the Korean Church in this territory alone. During the same period the total number of lower schools supported by Presbyterian missions and churches has increased from 467 to 470, while

the enrolment has grown from approximately 14,000 to 24,000.

The shrinkage in the number of schools where mission aid is not given is due to the rapid increase of the Government schools. These latter are as a rule much superior in equipment and, moreover, offer other advantages such as the securing of positions to their students, and the providing of opportunities for the continuation of studies in Government institutions of a higher grade. With the growing difficulty of raising funds with which to carry on these schools it seems inevitable that a continual shrinkage in the number of Christian primary schools will take place.

Secondary Schools.

The question of secondary education has presented one of the most difficult problems which missions have been called upon to face in recent years, and the path of the foreign missionary educationalist is beset with difficulties. In 1915, the educational regulations, promulgated by the Government-General, required that during the following ten years all private schools should fall into line with the programme of the Government, and adopt the curriculum as taught in the Government schools. This meant the removal of Bible teaching and religious instruction from the curriculum, and this for a time was interpreted by some of the local officials as forbidding even the holding of any religious exercises in the school precincts. It looked as though real thorough-going Christian education was doomed. In the years that followed, however, not only did the Government-General make concessions which permitted the maintenance of private schools which did not fully conform to the Government's standards, and therefore did not receive any recognition, but in 1928, a new law was promulgated by which, when a middle school had met the governmental requirements as to equipment, budget, grade of teachers, and the standard of work done by the students, it might be accorded

all the rights and privileges of a "recognized school" while still possessing freedom to teach the Bible in the regular curriculum and to hold chapel exercises without restrictions. Already two boys' schools, the John D. Wells School in Seoul and the Boys' Academy in Pyengyang, both of which are under the American Presbyterian Mission, North, have gained this "designation" and other schools are seeking to bring their equipment and teaching up to the point where they too may be able to secure the same privileges. It is to be noted that graduates from all "unrecognized" or "undesignated" schools are greatly handicapped inasmuch as they are unqualified to continue their education in any Government institution or institution of a higher grade recognized by the Government, and are also debarred from receiving the necessary qualifications for teaching in schools, even of primary grade, without passing exceedingly severe examinations. They are also debarred from obtaining positions in the Government service.

Between the years 1915 and 1928, after the regulations requiring all schools to conform had been promulgated, and until the way had been made possible for a school to secure "designation" while still retaining the right to teach the Bible in the curriculum, all the mission schools had an exceedingly difficult time in trying to carry on their work. Many of the Koreans themselves felt that the disadvantages of attending a Christian school were too great, since there were so few opportunities of remunerative work open to the graduates; consequently the enrolment fell off heavily in all the institutions. At the same time heavy budgets had to be maintained in the face of greatly diminished income from tuition fees, and this meant that the whole question of the continued existence of these schools had to be faced by the Korean Church. In the case of most of the schools connected with the Methodist missions, those in charge of the schools, and the members of these missions, felt that in view of the uncertainties of the situation

there was nothing left but to conform to the Government regulations, and this was consequently done. It is interesting to note that a friendly interpretation of the law had permitted the teaching of the Bible under the subject of "morals," but of course chapel attendance could not be insisted upon by the teachers. One of the immediate results of securing "recognition" has been a great increase in the number of students seeking admission to the schools, and the possibility of selecting students of much higher scholastic qualifications than formerly was the case. On the other hand, the percentage of non-Christian students has also greatly increased, and in most of the Higher Common Schools of this mission, from two-thirds to four-fifths of the students are non-Christians. It is manifestly exceedingly difficult, if not impossible, to maintain anything like a real Christian atmosphere in an institution the students of which are largely non-Christian. Not only is this the case but the close Government supervision which is exercised in such schools, extending to the selection of the faculty, is, in the opinion of many, too high a price to pay, and this is especially so when, to-day, the way is open for schools to gain the privileges and standing of "recognized" institutions without surrendering their Christian character.

As an indication of the way in which the Korean Church is taking its share in the responsibility of providing education for its youth, it should be noted that in addition to middle schools maintained by the missions, there are middle schools in Pyengyang, Chairyung and Kangkai, founded and maintained by the Presbyteries themselves. The school in Pyengyang has recently been converted into a commercial school. Boards of directors have been formed for nearly all the mission schools and for all the colleges. On these the Korean representation is as large or larger than that of the missions, and in several cases steps have already been taken with the object of turning the schools over entirely to Korean management, and of making the Korean Church responsible for

their support. Plans are also being considered in connection with many of the schools for receiving additional support from the alumni and friends of the institutions. Although in some cases this has already been done, unfortunately, at present, on account of economic pressure and financial stringency, results have not been large, but much is hoped for in the future.

Many of the middle schools carry on industrial departments in which boys from poorer homes are taught brass work, carpentry, iron work, brick-making and agriculture, and the girls embroidery. The pupils are thus, while studying, enabled to earn a part of their school expenses, but the successful maintenance of such departments on a self-supporting basis has proved thus far to be one of the most perplexing problems in connection with the schools. Until recently the Government has done but little for industrial education.

Colleges.

The four institutions of college rank are the Union Christian College in Pyengyang, the Chosen Christian College, the Severance Union Medical College, and the Ewha Women's College; the three latter being situated in Seoul.

The Union Christian College in Pyengyang is supported by the American Presbyterian Missions, North and South, the Australian Presbyterian Mission and the United Church of Canada Mission. In 1925, it secured Government recognition as a special school for its Literary Department, in which one hundred and twelve students are now enrolled; it has further received the promise of recognition for its Agricultural Department, in which there are twenty-six students. The College was founded in 1907 with the special object of training leaders for the Church and ministry, and a number of the leading pastors of the Church have graduated from it. Of the two hundred and eighteen graduates, fifty-four are ministers, church workers or theological students, and sixty-seven are

principals of schools and teachers who also help in church work.

The Chosen Christian College is situated on a beautiful site just outside Seoul, and is supported by the American Methodist Episcopal Church, American Methodist Episcopal Church, South, American Presbyterian Mission, North, and the United Church of Canada Mission. It has received Government recognition as a special school in its three departments, literary, commercial and scientific, and has recently been given permission to grant " Bachelor " degrees. It has a student enrolment of two hundred and ten, and of the one hundred and ninety-seven living graduates, seventy-nine, voluntary and paid, are actively engaged in Christian work in Korea.

Now that both the men's colleges receive Government recognition, the question of training and maintaining an adequate supply of qualified Christian teachers for the various church middle schools throughout the country has been happily solved.

The Severance Union Medical College is supported by the two Methodist Churches, the American Presbyterian Missions, North and South, the Australian Presbyterian and the United Church of Canada Missions. It has enjoyed the co-operation of the Government from its foundation, and both the medical college and the school for nurses and midwives have " Government Charters," as a result of which their graduates are granted licences to practise without further examination. It has an enrolment of one hundred and twenty students and there are forty-seven nurses in the Nurses' Training School. Many of its graduates are to be found working in the mission hospitals in the country and taking an active part in the work of the church.

Since 1925 the American Methodist Episcopal Church and the American Methodist Episcopal Church, South, have united in supporting the Ewha College for women in Seoul. It has an enrolment of nearly a hundred. The work has been carried on in two departments, English and Music, and the school is recognized by

the Government as a special school of college rank. A new site has been purchased near the grounds of the Chosen Christian College, on which a "Women's Christian College" is to be built, and to which the Ewha College will be joined. Already funds are being secured for the erection of permanent buildings, and the Presbyterian Missions in the country have been given a most cordial invitation to co-operate in the new institution.

The American Presbyterian Mission, North, however, feeling that the interests of its Korean Church constituency can best be served by carrying on collegiate work for women in Pyengyang, a city in which the influence of the church has grown to a degree probably unparallelled by that in any other city in the Orient, is looking forward, when Government permission has been secured, to the opening of a women's department in the Union Christian College.

One of the striking features of the academic and collegiate life of many of these Christian institutions has been the evangelistic activity of the teachers and students, and especially the way in which many of the latter, although undergoing no small privations themselves in order to carry on their studies, have made real sacrifices that others might have an opportunity of hearing the Gospel. In many of the schools for boys quite a large number of the students regularly visit the neighbouring villages each Sunday and conduct Sunday Schools and lead services in the weaker churches. For a number of years the boys in the school at Syenchun supported one of the graduates as an evangelist in a most backward district in one of the central provinces. In order that they might have something to contribute to the missionary society, which was the most popular organization in the school, many of the students gave up meat or substituted a cheaper grain for their meals. No doubt similar instances can be cited from other institutions. In the same way, during the summer vacations, preaching bands composed of students and members of the faculties are organized and sent out. These

visit the churches and hold evangelistic campaigns with very successful results. Over a period of some five or six years, during which time a careful record was kept, as the result of the work done by the Union Christian College preaching bands, more than three thousand professed faith in Jesus Christ. It is of interest to note that some fifteen or twenty new groups have been started by the students from one of the schools within ten years. It has been quite impossible to tabulate or even to ascertain the degree in which many of the weaker churches have been encouraged and strengthened through these activities. Neither is it possible to estimate the blessing received by the students themselves in their experiences of witnessing and of personal service. The rapidly changing conditions throughout the country with the inrush of Western ideas and new habits call for a better educated and a better trained ministry than was required in earlier days, and it is encouraging to note the increasing number of school and college trained men who are applying for admission to the theological seminaries for the work of the ministry.

Other Educational Institutions.

Along with other innovations in recent years has been the introduction of kindergartens which are rapidly growing in popularity. To provide properly trained teachers for this important branch of work, kindergarten normal schools have been established by the Methodist Church in Seoul, by the American Presbyterian Mission, South, in Chunju, and in Pyengyang, by the Girls' Academy of the American Presbyterian Mission, North. A few years ago one of the Presbyterian deacons in a Presbyterian Church in Pyengyang gave Y30,000 ($15,000 gold) for the erection of a modern kindergarten plant, which he has also endowed. Many of the churches in the larger centres and towns throughout the country have now established and are maintaining successful kindergartens.

The Presbyterian Theological Seminary is situated

in Pyengyang, the main centre of the Presbyterian Mission work in the country. The Seminary was founded by the Council of Presbyterian Missions of Korea and is under the control of the Council, through a Board of Directors elected by the Council, with Korean representatives elected by the General Assembly of the Presbyterian Church of Korea. There are seven foreign missionaries and two Korean members on the faculty who give their whole time to the work of teaching, while several Korean pastors teach supplementary courses in addition.

The regular course is for three years, and during the year 1929–1930 the average enrolment of undergraduates was eighty-six. In view of the fact that many of the students are actively engaged in church work and are in charge of churches or circuits under the supervision of foreign missionaries, they are often able to attend only a single term at intervals, and thus the enrolment during any year is liable to fluctuate. Twenty-four students graduated in the spring of 1930.

During the three months of the autumn term, a post-graduate course is given covering six months, and extending over a period of two years. Diplomas are granted to pastors who finish the two terms and pass satisfactorily. During the month of May the Spring School of Theology is held, when Presbyterian pastors from all over the country come in for a time of study and spiritual refreshment.

A special course in Christian Religious Education for pastors and those about to engage in Sunday School and Young People's work, is given for one month each year, continuing over a period of five years. In view of the increasing interest in and emphasis upon this kind of work the course is popular and is meeting a definite need.

In the Presbyterian Theological Seminary, and practically in the whole Presbyterian work throughout the country, the Bible has always been honoured and recognized as the infallible and inspired Word of God, and the teaching there is characterized by a very strong evangelical and conservative tone, similar to

the historic position of Princeton Theological Seminary in the United States of America.

The Union Methodist Theological Seminary was founded by the American Methodist Episcopal Church and the American Methodist Episcopal Church, South, and is situated in Seoul. The Faculty consists of four Korean and four missionary professors. The course has recently been extended to four years of three terms each, and the entrance requirements have been raised so that only graduates of accredited high schools, after examinations in scholarship and on evidence of satisfactory Christian experience, are admitted. In order that students may be able to make use of English textbooks and reference books, instruction is given partly in Korean and partly in English. A Preachers' Institute, which is well attended and has proved to be very helpful, is held annually. A regular graduate course is now being planned.

The English Church Mission has a Theological College at Chemulpo, with two missionary wardens and about a dozen students. The course is intended to cover a period of fourteen years, of which seven are spent in college and seven in practical work in the field.

In connection with its work in Seoul, the Salvation Army maintains three industrial homes. The one for boys has eighty-four inmates, but, with its recently enlarged building, it now has accommodation for one hundred and twenty. The younger boys attend school within the home and the older boys are taught boot-making and repairing, glove-making, tailoring, and agriculture. As far as possible positions are found for the boys before they leave the home. Many of the inmates, formerly beggars on the street, now show every prospect of becoming useful members of society. The Industrial Home for Girls has twenty-four inmates; those of school age attend school daily but all spend a period of each day in learning plain and fancy needlework.

The Women's Industrial Home in Seoul was started in co-operation with the Federal Council

of Missions. The missions met the cost of the building and are providing part of the cost of maintenance. A number of girls have come in from the Licensed Quarters and others from private homes into which they had been sold for immoral purposes, and most have returned to their guardians determined to lead a clean, upright life.

III.

Union Work

As already indicated, from the very beginning of Christian work in Korea there has been the closest harmony and co-operation between the four Presbyterian Missions who have unitedly founded the Presbyterian Church of Korea. In the same way the conferences of the Methodist Episcopal Church and Methodist Episcopal Church, South, have carried on work in close harmony and the two conferences have now united to form one Methodist Church for Korea.

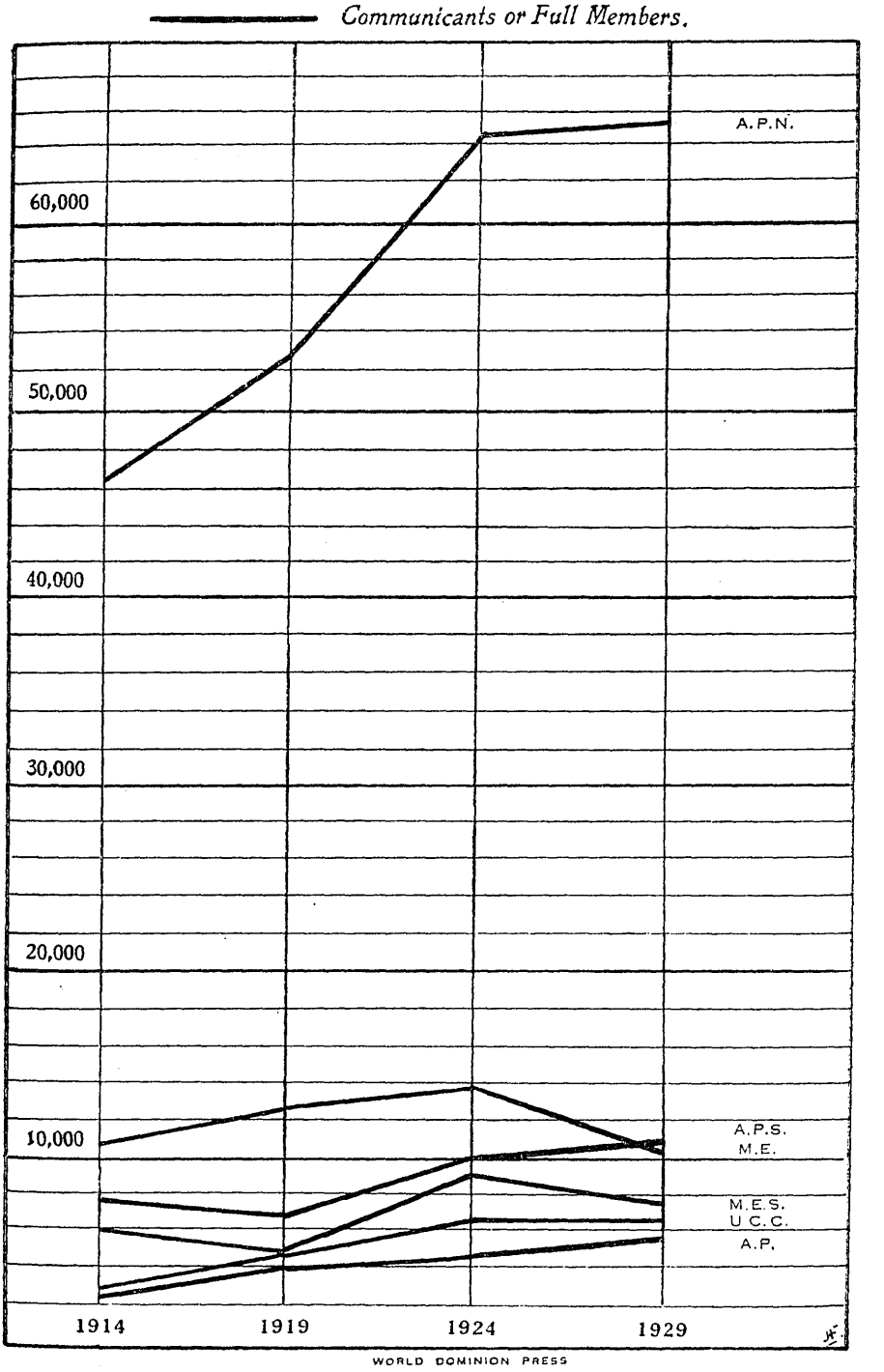
The Federal Council of Missions and the Korean Christian Council.

In 1905, the members of the four Presbyterian Missions and the two Methodist Churches formed a General Evangelical Council for the purpose of fellowship and mutual helpfulness, and having as their objective the formation of a united evangelical church of Korea. This aim was not realized, however, and in 1912 the Federal Council of Missions was formed, including representatives of the Young Men's Christian Association and the Bible Societies. The Council has been of great value in bringing about cordial co-operation between the six participating missions. It has superintended the publication of the Union hymn-book, and for a time was responsible for the preparation of suitable Sunday School literature. This latter work is now taken care of by the Korea Sunday School Association. Under the auspices of

Growth of Full Membership in the Churches

connected with

the various Missions of the Federated Council.



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the Federal Council the whole question of territorial division between the six missions was taken up and adjusted; each of the missions agreed to carry on work only in territory for which it had assumed responsibility. The results of this agreement have been of the greatest value in eliminating possible causes of friction and misunderstanding between the various churches and missions. When members of the Korean churches move from one territory to another they are given letters of transfer of church membership from one denomination to the other.

In 1919, a similar Federal Council was formed between the Korean Methodist and Presbyterian Churches. This was reorganized in 1927 into the Korean Christian Council, which is made up of representatives from the churches and missions participating in the Federal Council of Missions. More and more, the work formerly carried on by the Federal Council of Missions is being turned over to the Korean Christian Council, and the time of the meetings of the older body is now given to the discussion of methods of work and possible readjustments that may better meet the new conditions under which the work must be carried on.

The Korean Christian Council is the body through which the work among the Koreans in Japan is organized. This was originally started for the sake of the several hundred Korean students who had gone to Tokyo for higher education, and an ordained pastor was sent over to work among them. In recent years many Koreans have migrated to Japan to look for work, and they are finding employment in mines, factories and shops. This Council is supporting three ordained pastors in various districts, and, in a great many towns and villages, they have gathered little groups of believers. The United Church of Canada Mission is now sending out workers from Canada to help in this needy field. The Council conducts this work with a budget of Y5,000 ($2,500 gold), which is raised by the Korean churches, besides a sum of nearly Y10,000 ($5,000 gold), which is raised in Japan

by the Koreans among whom the work is being carried on. The Council is looking forward to the appointment of a full-time secretary so that its work may be made more effective and become of greater usefulness to the whole Church.

The Bible Societies.

The work of the Bible Societies has been of the utmost importance in the growth of the Church in Korea, and a special chapter* has been contributed to this Survey by the Rev. R. Kilgour, D.D., Editorial Superintendent of the British and Foreign Bible Society.

The Christian Literature Society.

In order to provide suitable literature for Christian propaganda, this Society was founded in 1890 and has since then carried on a work which has had an amazing growth and has been of invaluable assistance to the whole cause of Christianity throughout the country. A new building, provided for by friends in America at a cost of $60,000 gold, has been erected in Seoul. This will give commodious and adequate quarters for a staff which for years has been carrying on its work in very cramped and unsatisfactory surroundings. The Christian Literature Society is supported by the six missions of the Federal Council and receives generous assistance also from the Religious Tract Society of England, the American Tract Society, the Milton Stewart Fund, and the Missionary Emergency Fund of America.

A strong editorial board is engaged in the translation and publication of helpful books and tracts, and a series of important Bible commentaries is being issued. A Bible Dictionary, the manuscript of which was prepared by the members of the Faculty of the Presbyterian Theological Seminary in Pyengyang, was published in 1928, and has proved of great value to

* Chapter V, page 79, and Appendix XI.

the Korean pastors and leaders. The following figures from the 1930 Report indicate the extent of the year's work :—

Copies published	1,392,973
Pages published	33,938,544
Copies distributed	1,532,481
New Titles and Reprints ..	88
Income from Sales	Y63,985

It has been estimated that, since it was founded thirty-nine years ago, the Christian Literature Society has published 420,000,000 pages of books. A weekly newspaper, the *Christian Messenger*, with about four thousand subscribers, is also published by the Society, together with the Sunday School lessons and helps which are prepared by the Korea Sunday School Association, and which are such an important feature of the Sunday School work of the whole church.

As already stated, the Korean people on the whole are not naturally great readers, and the task of distribution of the literature already provided is not an easy one. Various methods are being employed in connection with book rooms and colporteurs to increase the sales and to develop an intelligent reading Christian constituency.

The Korea Sunday School Association.

The Association is a body consisting of thirty-five members, elected by the Korean Presbyterian and Methodist Churches and the six associated missions, and has two general secretaries. It promotes Sunday School work in every part of Korea by means of institutes and, in these days of special opportunity, is rendering a great service in supervising and directing various forms of religious work among young people and children. During the past few years, Korea, in common with the rest of the world, has witnessed a marked youth movement, and the interests and ambitions of the young people have been considered to a degree which, a short time ago, would have been thought incredible. The Sunday Schools, under the

leadership of the Korea Sunday School Association, are being mobilized to take advantage of this situation; they have already made great strides and are planning still greater advances in the future.

The most outstanding event recently in the work of the Association was the Third National Sunday School Convention held in Pyengyang in October, 1929. Previous conventions had been held in 1921 and 1925. A daily attendance of three thousand with an open-air rally on Sunday of ten thousand, gave to all a new appreciation of the power and influence of the Sunday Schools throughout the land. Statistics presented at the Convention showed that in eight years, from 1921–1929, 131,130 new pupils were added to the Sunday Schools, an increase of more than a hundred per cent., raising the total enrolment from 123,736 to 254,866. Simultaneously the teachers' roll showed an advance from 13,184 to 25,855, again an increase of nearly a hundred per cent. A four-year Forward Movement Programme was adopted at the conference, with the motto, "Double everything within four years." The work to be accomplished before the next convention was planned as follows:—

1930 Bible mastery for all workers.

1931 Consecration of workers and their means to the work.

1932 Doubling the number of trained workers.

1933 Doubling the number of pupils.

In order to assist in the successful attainment of these objectives the Association has already provided various aids. A Bible correspondence course, with questions covering each book of the Bible in both Old and New Testaments, has been handed over to the Association permanently, and nearly four thousand subscribers have been enrolled. A total of eight hundred and thirty have passed through the course since its initiation. This work is being carried on with the generous support of Mrs. Finley Shepard, of New York, and with the co-operation of the British and Foreign Bible Society. Additional emphasis is

now being placed upon the lines of activity emphasized by the Forward Movement Programme.

The Association has published a series of textbooks on the *Training of Teachers*, and has issued lists of a hundred questions on each book so that those unable to attend the Sunday School Institutes may gain diplomas as teachers by a correspondence school course. During the past year, for work completed in teacher-training, 192 diplomas were awarded, and twenty-three Sunday School Institutes have been held, with a total enrolment of 1,483, and an attendance at the evening meetings of 8,250.

The Association publishes three monthly magazines entitled, *Child Life*, *Christian Religious Education* and *Sunday School News*, and also prepares the Sunday School lesson books. Of the latter, during 1930, the number sold was as follows :—

Senior	32,401
Junior	11,415
Graded Series	824
	44,640

This indicates the widespread use made of the Sunday School lessons and the important part which the Sunday School plays in the life of the Christian constituency.

The Daily Vacation Bible School Movement was started nine years ago, and in spite of certain handicaps due to lack of proper organization and supervision, it has during that time made wonderful progress. The Korea Sunday School Association has now become the agent for the World's Daily Vacation Bible School Association in Korea, and a still greater advance in membership may be expected in the future.

During the summer of 1930, voluntary teachers, numbering 4,150, conducted a total of 789 Daily Vacation Bible Schools throughout the country, in which 65,893 students were enrolled. Of these, about 25,000 were from non-Christian homes, more than 15,000 of whom were unable to read or write when

they entered. The expenses involved during the four weeks' course amounted to nearly Y4,600 and were met by the Korean churches. The teaching was not only voluntary but the students brought contributions for the foreign mission work of the Korean Church in China. It is worthy of note that had the teachers been paid at the low rate of Y20 ($10 gold) per month for their services, the expense of the teaching alone would have amounted to no less than Y8,320 ($4,160 gold). Much of the teaching was done by some 1,880 students from the various mission institutions. Secretaries of the movement visited these institutions during the late spring and early summer to secure volunteers, and teacher training classes were organized among these students to prepare them for the work. The students responded eagerly; last year in one of the girls' academies, one-third of the students volunteered to help, and this year, in one of the boys' academies, nearly a hundred rendered such help during the summer.

It will readily be seen what a magnificent opportunity this movement affords for the presentation of the Gospel to the children from non-Christian homes and to their parents and families also.

Along the same lines week-day schools, meeting from one to three days each week, have been started in several sections of the country and offer great possibilities for good. A textbook has been prepared for these schools containing the lessons for each day, so that even an inexperienced person is able to give considerable help to others. Inasmuch as there are hundreds of villages in Korea in which no regular schools of any kind are found, there is a great field for such an enterprise as this. It is confidently hoped that within the next few years the Korean Church will bend its energies to this task and carry it on with the same enthusiasm and splendid results that have characterized the Daily Vacation Bible School Movement.

CHAPTER FOUR

The Present Outlook

I.

Varying Degrees of Development of the Church

IT has to be noted that the development of the work has not been uniform throughout the country. The greatest progress has been made by all the missions in the northern provinces of Pyeng An, Ham Kyung and Whang Hai, where the people are less conservative and less bound by tradition. In this region class distinctions which are found elsewhere in Korea are practically unknown. Nearly all the people belong to the sturdy independent middle class, many of them cultivate their own land. The great majority of the men are literate.

Next in order of development come the southern provinces of Chulla and Kyung Sang—the great grain districts in which the bulk of the rice crop is grown. In these provinces there is a large number of wealthy landowners, the tenants of whose estates are for the most part poor, illiterate and lacking in that initiative which makes for political, social, economic and religious progress.

The central provinces, Kang Won, Choong Chung and Kyung Kui, contain the homes and family estates of the largest number of the old aristocracy. These provinces have suffered more than others from the evils of oppression and of absentee landlords ; in them Confucianism, with its glorification of the past, is still strongly entrenched, and illiteracy is greater here than elsewhere. As a result the Church, except in Seoul, the capital, and in Songdo, the ancient capital, has made the least headway, both numerically and in regard to self-support. On the other hand, the English Church Mission reports its greatest development in the country districts of the central provinces.

In the two Pyeng An Provinces and Whang Hai, with but few exceptions, all the unordained helpers in charge of churches or circuits are supported entirely by the groups to which they minister, while in the central provinces, self-support has not yet been fully achieved and nearly all receive a portion of their salary from mission funds.

A recent survey of the work of the American Presbyterian Mission, North, shows clearly the varying stages of development of the church within its territory. The work is well distributed over the three regions just described. In the case of Syenchun and Pyengyang stations, both of which are in the Pyeng An Provinces, and Chairyung, which is situated in Whang Hai Province, there is one adherent to every sixteen, nineteen and eighteen respectively, of the population. In the stations of Taiku and Andong, situated in the North Kyung Sang Province in the southern zone, there is one adherent to every 109 of the population, while in Seoul and Chungju, station territories which are situated in the Kyung Kui and North Choong Chung Provinces, there is only one adherent to every 115 of the population.

It is interesting to note, in this connection, that in reviewing the statistics showing the consumption of alcoholic liquor in the various provinces, the annual consumption per head corresponds very closely with the extent to which the people are Christian. The North Pyeng An Province, which has the highest percentage of Christians, shows the lowest consumption of alcohol, while the Choong Chung Provinces, where the Church is the least developed, show the highest consumption.

II.

The Economic Situation

Reference has more than once been made to the present economic situation and its effect upon the Church. The subject forms a constant

topic of conversation among the Koreans themselves and is a cause of deep anxiety to all concerned with the welfare of the country.

The agricultural depression experienced all over the world in recent years has been very marked throughout Japan and Korea, and where, as among the Koreans, 83 per cent. of the population are engaged in agriculture and forestry and only 2·2 per cent. in industry and commerce, there is nothing to relieve the situation. Surveys have shown that the annual income of the average farming family of five persons is between Y200 and Y340, and that many of the people are unable to afford to eat meat more than once or twice a year, usually in connection with ancestor worship. During 1928 and 1929, the southern half of the country suffered from unprecedented drought, which caused much want and suffering. On the other hand, the record rice crop of 1930 throughout Japan and Korea, resulted in such a large surplus that the price of rice, the main crop of the country, dropped to just one-half of what it was in 1929, so that the condition of many of the people to-day is actually worse than it was during the years of semi-famine. In order to buy seed and fertilizers for the spring and summer crops, a large percentage of the farmers have to borrow money each year at high rates of interest. Many now find themselves unable to pay off their debts with the proceeds of the entire crop, while many others after paying the taxes have nothing left upon which to live during the winter months. Owing to the fact that the greater part of the population is found in the central and southern provinces, the economic situation is most acute there. In the southern provinces, where the largest number of Japanese settlers are located, it is estimated that about one-fourth of the land has already passed into their hands. This means that the Korean farmer has been steadily selling his land, and while to-day seven million rent all the land which they farm, only one million are part owners of it. " Increasing debt, increasing tenancy and the undeniable restlessness

of the population "* manifest the seriousness of the conditions.

With a view to help meet this situation the Young Men's Christian Association inaugurated a Rural Programme, and in the spring of 1929, Mr. F. C. Clark came to the country under its auspices to arrange for a Korean agricultural campaign. In order that the means of livelihood of the Christian constituency might be bettered and self-support strengthened, the churches united in the enterprise. Mr. Clark is a man of large experience in agricultural work among the mountaineers in the southern part of the United States of America and, after visiting nearly every mission station in Korea, he has expressed the opinion that "the area of tillable soil in the country can nearly be doubled by the proper use of hill lands in a programme of intensive crop rotation and stock raising." He has received the hearty support and co-operation of the missions and churches, and already several missions have appointed specially trained men to assist Mr. Clark and other Young Men's Christian Association officials to work under the direction of a committee of the Federal Council of Missions in Korea. During the winter of 1929–1930, twenty Farm Schools were held throughout the country. "In each school a period of twenty minutes for 'Chapel Hour' was taken daily, when prominent ministers and missionaries spoke to the men. The prayer meeting evening in each community was observed by the discontinuation of the school programme, and all were invited to attend the regular prayer meetings. The same rule was observed during the Sunday session." In some instances the local committee invited only Christians to attend the school; in others, non-Christians were included and a number of them subsequently joined the Church. Most of the schools were conducted for a period of ten days, and a total enrolment of 4,081 was reported, seventy-five per cent. of whom were registered as

* *Rural Korea, Preliminary Survey*. E. de S. Brunner.

Christians. The evening meetings were thrown open to the public, and it is estimated that in all about forty thousand persons were reached. Great interest and enthusiasm were shown by the farmers as they learned of methods of soil betterment, seed selection, crop rotation, fruit culture, animal husbandry and the use of simple machinery and implements such as they could afford to purchase and use for themselves. During the winter of 1930–1931, a school was held for two months for the most promising students selected from each Presbytery and district. These men were experienced farmers who attended the farm schools during the previous year. They were given an intensive course and fitted to teach agricultural classes in the districts from which they came. A programme for the future is being outlined which will include farm projects, and it is expected that this will have far-reaching consequences.

The realization of what may be accomplished by the employment of new and improved methods on their farms, namely, the improvement of their own living conditions and the possibility of acquiring financial independence, has resulted in many of the Christians receiving new hope and encouragement. Already in the Pyengyang district, following the work of Mr. D. N. Lutz, of the American Presbyterian Mission, North, in which he demonstrated to Christian farmers ways of protecting their apple orchards from various insect pests, the income of many has largely increased, and several churches which formerly had great difficulty in meeting their obligations, now have no difficulty in supporting their pastors.

In following up this movement a monthly publication called *Farmers' Life*, having already eight thousand subscribers, is being published under the auspices of the General Assembly of the Korean Presbyterian Church. It contains articles contributed by members of the faculty of the Union Christian College in Pyengyang on practical agricultural topics and seems to be meeting a long-felt want. The Union Christian College is also undertaking to assist

in making soil tests for those who send in samples and ask for advice.

Possibly, from the standpoint of Christian missions, some may feel inclined to question the value of a movement of this kind and to urge that unless care is taken it might easily develop into a strictly economic and social programme carried on in the name of the church, which would tend to make the Christian appeal to many of the Koreans who are so depressed and discouraged by the present situation, largely one of presenting a solution to their present economic difficulties only. Special care, however, has been taken to make the movement strictly a Christian one, largely carried on among the Christians themselves. Constant emphasis has been placed on the fact that the goal of this movement is to help the Christian farmers to better their living conditions so as to put the whole church programme on a solid financial foundation, thus enabling them to finance and maintain their Christian schools and hospitals.

The General Assembly of the Presbyterian Church has recently appointed a special Committee on Stewardship which is planning to take up the question of "Christian Stewardship" and to outline a plan whereby the whole church membership may be aroused to a sense of responsibility and to the duty of consecrating a definite proportion of their income to Christian work. At the same time it is expected that the individual churches will be educated up to the point of placing their entire finances on a budget basis instead of constantly resorting to special offerings for the various schemes of the church boards and charities.

III.

New Social Conditions

Korea is facing the transition from an agricultural to an industrial state, resulting in the little *Hermit Nation* being rapidly introduced into the whirl and rush of modern life and civilization.

The excellent Government railroad running from north to south links up with the South Manchurian Railroad and the Trans-Siberian Railroad on the one hand, and by fast ferry steamers with the main lines of Japan on the other. Fifteen years ago there were not half a dozen motor-cars in all Korea, but during the first ten months of 1929 nearly two thousand Chevrolet cars were sold in the country, the great majority of which are now being used as taxicabs. Under the Japanese administration excellent trunk roads have been constructed all over the country, and to-day public buses are running almost everywhere. A daily aeroplane service connects Seoul with Dairen and Osaka. The radio is a common sight, even in the small country towns, and Argentine tinned beef and seedless raisins from America are on sale in all the small market towns. Factories of all kinds are springing up in Seoul and Pyengyang, and the latter town is rapidly developing into a large manufacturing and industrial centre. The horsehair hat and flowing robes of former days are fast giving place to the felt hat and business suit of the Western world; indeed, the appearance of things seems to be changing almost over night.

Great as these outward changes are they but indicate the equally great transformation that is taking place in the minds and thoughts of the people. The old ideas and ideals which for centuries have held absolute sway are being hastily brushed away and in many cases, unfortunately, the result is chaos.

Because of economic pressure and dissatisfaction with political conditions, Bolshevism and Communism in Korea make a great appeal to the young people, who, however, as a general rule, have but little understanding of what these words imply. Through the flood of books and magazines which are being turned out from the Japanese printing presses, the students, nowadays, are also coming into contact with materialism, atheism and socialism, and in many cases they are being swept off their feet by the new doctrines. Parental authority and respect for age

are also fast becoming uprooted, and youth, which from time immemorial has been held rigidly in check by the heads of the family, is now " having its fling."

In Seoul, which has become the great educational centre of the country, students of both sexes are found occupying the same rooms in the boarding houses with no supervision of any kind. Girls, coming straight from country homes, where they have not been allowed to speak to any men other than those of their own immediate families, are suddenly thrust into these conditions with no one to restrain or advise them. Divorce is terribly common, especially among the student classes. Five times as many boys as girls are in school from the primary grades to college, and four times as many boys as girls in secondary and higher grades; this will eventually mean that there will be little chance of a boy getting a wife with any modern education. Practically all schoolgirls are unmarried, while even in the middle schools the percentage of married boys is high; in schools of college grade nearly fifty per cent. are married. The great disparity between husband and wife in the matter of education, and the contacts made during student life between the married and unmarried, are the principal causes of divorce and constitute the grave student problem of our times.

The English Church Mission is the only one thus far to take up the question of hostels for students in Government institutions, and that mission has made only a very small beginning. The moral condition of these young people demands serious consideration; they seem to be crying aloud for a special type of work to be carried on among them.

Another of the marked changes in the social life of the people is the new position of woman. In common with other Oriental countries woman's place in Korea has been, hitherto, in the home and there only. Married early in the teens, in accordance with the wishes of her parents, the girl was usually regarded as the servant of her mother-in-law and the bearer of her husband's children. Education was considered

entirely unnecessary, if not absolutely inadvisable, for it was held that in no way did it make her more efficient in the work of the house and might even cause her to despise her husband. This attitude, however, is rapidly passing away. In the numerous schools for girls carried on by the missions and the Government, thousands of girls are being educated and are familiar with Western and modern ideas regarding womanhood. Moreover, many hundreds of girls are now being employed in the numerous silk mills and other factories springing up over the land, while others are employed as conductors on buses in Seoul. Many are also found working as sales girls in the large stores, and some are being employed in barbers' shops. Within the Church, also, the women, who outnumber the men, are occupying increasingly prominent positions. In the Presbyterian Church women deacons are to be found in practically every congregation, and the question of their election as elders has already been raised in some quarters, while in the newly-constituted Methodist Church the way is now open for them to be ordained as ministers on an equal footing with the men.

An interesting movement within the Church during recent years has been the marked growth both in membership and interest in the Women's Missionary Societies. In the Presbyterian Church these have been organized into presbyterial committees under the General Assembly. Women already sit as corresponding members upon the Mission Boards of the Church, and they are now looking forward to supporting a woman missionary as their representative in the foreign missionary work of the General Assembly in Shantung.

IV.

The Evangelistic Opportunity

It is clear both from the statistics and from a general study of the work that during the last five years there has been a marked slowing down in the

rate of progress of the Church; as a matter of fact, there has been in some cases a standing still or even an actual decrease. The exact cause or causes for these "lean years" is difficult to determine, although a number might reasonably be suggested.

The decline in evangelistic fervour and missionary interest of the home churches in recent years, with a corresponding decrease in candidates and contributions for foreign missions, has had its reaction on the foreign field itself. Then, too, with the abnormally rapid growth of the Church in the immediately preceding years, the time and attention of the foreign missionaries was largely taken up with the organization and establishment of the new converts in their faith, leaving but little time for direct evangelistic work. It would seem indeed that the whole question of church organization and machinery has been emphasized at the cost of evangelization. Then again, with the increasing economic pressure, the Korean people have far less spare time than they had even ten years ago, and whereas formerly the winter days and months were free for personal evangelism on the part of many of the farmers, now, in order to sustain life, they are usually fully occupied with other work, and have little leisure. In a few cases the inrush of new ideas and anti-Christian propaganda have caused doubts and questionings which in turn have shaken their faith and sapped enthusiasm in witnessing to others. Further, in some cases, the constant moving about within Korea itself, with the hope of bettering their economic condition, and the exodus, especially from the southern provinces, into Japan proper in the search for work, together with the migration into Manchuria and Mongolia to farm new land, explain what in some cases has been referred to as "the amazing leakage" revealed in the statistics. Among the several hundred thousand Koreans in Japan and the greater number still in "the new lands of opportunity" to the north, are many Christian families—whole churches having migrated from some

villages—and these, while they have retained their faith, live in districts entirely unvisited by any pastor or Christian worker and, from the statistical point of view at least, they are a loss to the Church.

Whatever the causes may be, the situation calls for renewed effort on the part of all in the great work of the actual proclamation of the Gospel. Experience has shown that if a church has lost its first love and enthusiasm nothing is as likely to revive it as active witnessing for Christ. Already there are signs in numerous places that "the spirit of the flaming evangel," which has been so characteristic of the Korean Church in previous years, is again about to manifest itself in power.

Nineteen hundred years after the descent of the Holy Spirit at Pentecost the National Christian Council of Korean Churches set aside a year for special revival efforts and evangelistic campaigns, and as a result many churches reported numerous additions to their membership. In the city of Pyengyang, especially, and in the three Presbyteries in its vicinity, as the result of two or three years of carefully planned and well carried out evangelistic work, there has been a great awakening. In one district alone, the aggregate attendance in twenty churches was increased within six months by over seven hundred, and similar increases were reported from all quarters.

During the winter of 1929–1930, nearly all the men evangelists of the American Presbyterian Mission, North, arranged to spend two weeks or more in visiting the unevangelized villages. The result of this was most encouraging. Not only were a number of new groups established, but new enthusiasm was aroused on the part of many of the Korean Christians. The plan was repeated during the winter 1930–1931.

Organized personal work carried on during the National Exposition held in Seoul in the autumn of 1929, and in local Expositions held in the country centres, has brought the Gospel to the attention of many for the first time and hundreds have expressed a desire to learn and accept "the doctrine."

Some missionaries, with notable results, have recently devoted a large part of their time to tent evangelism and open-air preaching in the market places. A new spirit of interest and enquiry is noticeable in the more densely populated but conservative and backward provinces of the centre and south.

As already indicated, the situation to-day offers tremendous opportunities for practically every kind of evangelistic enterprise. Quite recently, both in Seoul and Pyengyang, city missions or street chapels, in which the Gospel is preached every night during the year, have been opened with very satisfactory results. It is hoped that more may be opened up in other large centres in the near future. Among the students in certain of the Government schools, in spite of the anti-Christian atmosphere which usually prevails in these institutions, interest in the claims of Christianity has been manifested. The Methodist Episcopal Church has been making special efforts to reach the student class in Seoul. One of its Korean pastors is meeting with much success and reports that large numbers of students in the Government schools are being reached, and that much interest has been aroused among them. More carefully planned work should be opened up amongst the student class. Where possible, also, definite efforts should be made to gain access to the workers in the silk mills, rubber shoe factories and other industrial plants which are rapidly developing in many parts of the country.

The strong affection which the young people have for the Church is to-day one of the most encouraging features of the situation. At a recent ten-day Bible Class held in one of the southern provinces, of the four hundred and fifty men present, seventy-five per cent. were under thirty years of age, and the same feature would undoubtedly be found in the great majority of Bible Classes and in the various Bible Institutes throughout the country. The large numbers quoted in the report of the Daily Vacation Bible Schools, in which 4,150 volunteer teachers took

part, the rapid growth of the Christian Endeavour and the Epworth League movements, together with the intense activity of many of the young people in the various Sunday Schools and night schools throughout the country, are all indications of the same thing.

In the more conservative provinces to the south, the great majority of the new additions to the Church are also from among those under thirty years of age. It is of interest to note that the older men are still too tightly bound in the grip of ancient Korean customs and ancestor-worship to respond to the claims of the Gospel, even though they may permit their sons and womenfolk to declare their faith in Christ. In conclusion, it should be again emphasized that one of the most hopeful features of the whole Christian movement in Korea to-day, as shown in the earnest efforts put forth in the Sunday Schools and various forms of young people's organizations, is the enthusiasm and interest of the young people within the Church. Undoubtedly far-reaching results may be looked for in the lives of the many thousands of young people now being influenced by the various church organizations. There is every reason to expect another season of blessing and growth such as that which followed the special outpouring of the Spirit in the days of the great Korean revival.

CHAPTER FIVE

The Bible in Korea

REV. R. KILGOUR, D.D.

THE earlier chapters of this book furnish abundant testimony to the place taken by the Bible, both in evangelizing Korea and in building up the Korean Christian Church. The frequent references to Bible Study (page 38), Bible Classes (page 39), Bible Institutes (page 40), show how keen the Koreans are to have a thorough acquaintance with the Word of God, and the sales of Scriptures by voluntary as well as by paid colporteurs reveal their earnest desire to share this knowledge with their fellow-countrymen.

Only half a century has elapsed since the first portion of Scripture was printed in Korean, or "Corean" as it was frequently spelt in those days. This book was the Gospel of St. Luke, printed in 1882.

Korean is a polysyllabic tongue belonging to the so-called Turanian group. It possesses eleven vowels and fourteen consonants. Three forms of script have been used in writing the language. These are known as Han-mun, Un-mun and Kuk-han-mun. The first is the character used by their great literary neighbours, the Chinese. The second (also known as Kuk-mun or En-mun) is the native Korean character and is based on a phonetic foundation. An article in *The Quarterly Review* for January, 1883, refers to this script as "perhaps the most perfect in existence." The third, the Kuk-han-mun, is a mixed script combining the first two. The upper classes and the officials formerly wrote exclusively in the Chinese character. But, since 1895, even official documents have often appeared in the

mixed script, and in 1909 it was adopted for school textbooks. The Un-mun or native script was formerly looked down upon by the educated as only fit for illiterates. It is said that the word Un-mun originally meant "dirty." The Bible Societies, with their well-known desire always to reach the common people, had no hesitation in using this "dirty" writing, and their action did much to make it really popular. Mr. W. C. Canton, in his fascinating *History of the British and Foreign Bible Society*, states that the publication of the Scriptures in Un-mun has so raised it in the estimation of the Koreans that they have changed the name "dirty" script to Kuk-mun, "National" script.* The tendency at the present time is towards a greater use of the third form, the mixed script.

In connection with Korean printing it is most remarkable that metal types were used in this far-off Eastern land long before they became known in the West. In the early days of the fifteenth century, in 1403, Tai Tsung, King of Korea, ordered the founding of copper types, and 100,000 such characters were actually

* In the course of an address at Seoul in 1926, Baron T. H. Yun, LL.D., said that "The greatest treasure that the Korea of old neglected was her wonderful alphabet invented about 400 years ago. For various reasons it became so degraded and dishonoured in the next few hundred years that finally not only the literati, but even the common people were ashamed to admit of any acquaintance with it." He recounted an experience of his own thirty years before, when he acted as interpreter at the American Legation. "One day the then Minister of Foreign Affairs, Hon. Kim Hong Chip, one of the progressives of the day, came to the Legation and, in the course of their discussion, the American Minister suggested that hereafter all communications should not be in the difficult Chinese characters but in easy, simple Korean. The Minister of Foreign Affairs became all red, and in an angry tone spoke: 'I don't know Un-mun.' Think of a Cabinet minister—a progressive—not knowing his own alphabet and not being ashamed to admit it in the presence of a foreign minister. It was the Bible Society which really re-discovered it, as it were, and popularized it to enjoy its present prestige. Of course, we Christians are thankful that the Bible Society has brought the Bible in our own language to us; but if we were non-Christians or even anti-Christians, we should yet feel grateful toward the Bible Society for this great service of 'resurrecting' and popularizing the Korean alphabet."

cast.* The article on typography in the *Encyclopedia Britannica* says, " the authorities of the British Museum exhibit as the earliest instance of Korean books, printed with moveable types, a work printed in 1337," and declares the invention of copper types as distinguished from clay types is attributed to the Koreans. Books were at first printed, as in Chinese, on one side of thin native paper. This system was followed in the earlier editions of Scripture ; but latterly the European habit of printing on both sides, and on paper made in foreign fashion, has been more generally adopted.

Although the Roman Catholics report work in Korea, temporarily in 1594 during the Japanese invasion, and, on a larger scale, at the end of the eighteenth century by students from Peking, their more permanent mission begins only after the martyrdoms in the middle of the nineteenth century.† There is record of the destruction of manuscripts of their linguistic and literary labours, but they do not appear to have attempted the translation of any part of the Bible at that time.

This important task began some ten years before Protestant missionaries were actually permitted to enter the country. In 1875, the Rev. John Ross, of the United Presbyterian Church of Scotland Mission at Mukden, came across Koreans within the borders of Manchuria and began to study their language. Along with a Korean named Saw Sung Yun (or Tsui, or So, or Hii, or Sui, as his name is variously spelt), and a colleague, the Rev. John MacIntyre of Newchwang, he prepared a translation of the whole New Testament, determined that, if missionaries were not allowed to enter, the Message would be ready whenever the *Hermit Land* was opened, or that the printed Gospel might get in even before the human missionary. Saw Sung Yun prepared the draft from the Delegates' version in Chinese, putting it into the dialect of north-western Korean. The foreigners then examined

* *Bibliographie Coreenne*, M. Courant, Paris, 1894–1896, quoted in the *Historical Catalogue of Printed Bibles*, Vol. II, page 885.

† *Histoire de L'Eglise de Corée*, Dallet, quoted by W. C. Canton.

this draft, compared it with the Greek and corrected any mistakes which they noticed. It is of interest to note that Saw Sung Yun was one of the earliest Protestant converts to be baptized (Dr. Baird, in an interview with the writer in 1929, said he was the fourth convert), and he afterwards became the first Korean colporteur of the British and Foreign Bible Society to reach Seoul.

The National Bible Society of Scotland naturally was deeply interested in the work of these Scottish missionaries. In 1879, this Society undertook to provide type for a tentative edition of the Gospels of St. Luke and St. John. Three years later, editions of three thousand of each of these Gospels were printed at Mukden with type obtained from Japan, the first portions of Scriptures ever printed in Korean.

Mr. Ross had made his translations in the north-west dialect of the language. As he was not satisfied that this was the most far-reaching form of Korean, he secured in the following year the help of a convert who belonged to Seoul, the capital. With him he made a new version of St. John's Gospel which was published in 1883. Thereafter he decided that all further work should be in the Seoul form of Korean. His next step was an endeavour to get rid of some of the Chinese expressions which had crept into the text. To this end he revised his first version of St. Luke's Gospel and re-translated Acts. These two books were published in 1883 by the British and Foreign Bible Society. The rest of the New Testament was similarly prepared, and, after editions of St. Matthew and St. Mark were issued in 1884, and St. John and Ephesians in 1885, the complete New Testament appeared in 1887, published by the British and Foreign Bible Society with the consent of the National Bible Society of Scotland.

In the meantime a Korean named Ye Suchon, or Ri-Sou-Tjyen (which is Rijutei in Japanese), who had become a Christian during a visit to Japan, himself prepared a separate version of the Gospels and Acts in " Chino-Korean," *i.e.*, Chinese with Korean

endings to the words, indicated by Chinese characters printed at the side. This was published by the British and Foreign Bible Society at Yokohama in 1884. A similar edition of St. Mark, prepared by Ye Suchon and printed in mixed Korean and Chinese characters, was published by the American Bible Society in the same year. The *History of the American Bible Society* (page 417) gives an interesting account of this translator. It states that one of the Japanese officials at the "Vienna Exposition" was a man called Tsuda. His attention was called to an exhibit (most probably an early edition of the booklet *The Gospel in Many Tongues*), in which were specimens of a Book which had been translated into two hundred different languages. To his amazement he found that one of these two hundred was Japanese. On his return to his country he secured a copy of a Gospel in his own tongue, began to study it, was converted, and hung up on the wall of his office a scroll containing the Sermon on the Mount. A Korean visitor noticed this scroll and told a fellow-countryman. This second Korean was Ye Suchon, or Rijutei, who also embraced Christianity and shortly afterwards translated the Gospel in order to introduce his people to the new religion.

After the treaty between the United States of America and Korea in 1882, Protestant missionaries were permitted to enter the closed land. In 1887, a fresh start was made in Bible translation. A Bible Committee was formed which prepared a new version of St. Mark's Gospel. This was published by the National Bible Society of Scotland and the British and Foreign Bible Society jointly. The translators then proceeded to revise the other part of Mr. Ross's version; but after working through St. Luke, Romans, and St. Matthew, they decided to begin *de novo*. Drs. Underwood and Scranton were appointed to this task along with Drs. J. S. Gale and W. D. Reynolds of the American Presbyterian Mission, North. The Rev. M. N. Trollope (afterwards Bishop), of the Society for the Propagation of the Gospel, served for a short time

on this committee. In 1895, St. Matthew's Gospel was issued, followed by the other Gospels in the same year. The New Testament was completed in 1900.

Meantime, Mr. M. C. Fenwick, a Baptist missionary, published a version of St. John's Gospel, made by himself. This appeared in 1891. His version of the whole New Testament was printed in 1919. A Roman Catholic version of the Liturgical Gospels, with commentary, appeared in nine volumes at Seoul, 1892–1897 (reprinted 1903–1904). Mr. A. E. Pieters, a Russian employed as a colporteur by the American Bible Society and later as sub-agent by the British and Foreign Bible Society, published selections from the Psalter in 1898. Mr. Pieters became an ordained missionary of the American Presbyterian Mission at a later date.

In 1902, Drs. Underwood, Gale and Reynolds, along with several Koreans, were appointed to revise all the earlier translations. The result of this was the New Testament in a new form, published in 1904. In 1906, there appeared an edition of the New Testament in mixed script, in which " all the word-stems except the proper names were put in the Chinese characters and all inflections, etc., in native script, thus remedying the uncertainty of the meaning of words in the native script and the lack of endings in the Chinese."

The first book of the Old Testament prepared by the Board of Translators was Genesis, published in 1906. This was followed by other portions till the whole Bible was completed in 1911. Since then a Revision Committee has been endeavouring to improve the version.

The Roman Catholics published an edition of the Gospels and Acts, translated by Paul Han in 1922. Dr. Gale retired from the Board of Translators, and in 1925 published a version of the Bible which he, along with six Koreans, prepared as a separate translation. It is described as " an attempt to follow the language and grammar of the country rather than to give the exact meaning of the text." It is worthy of note that the whole cost of this publication, some

£2,000, was borne by Yun Chi Ho, President of the Chang Mun Sa, or Christian Uplift Society, a Korean printing house.

In 1926, the British and Foreign Bible Society published a Reference Bible in Korean, and, in 1927, a diglot edition of St. Luke in Japanese and Korean.

From this historical resumé it will be evident that both Koreans and foreigners have taken, and still are taking, special trouble to secure that the Bible will speak clearly to the people of *The Land of Morning Calm.*

The work of distributing the Bible in Korea has been a romance in which all the Bible Societies have shared. As we have recorded, Korean Scriptures were ready long before the country was open to the missionary, a fine illustration of the written Word entering before the preacher. When the American missionaries landed in 1884, they brought with them copies of the Gospel of St. Mark which Rijutei had translated and the American Bible Society had published. They learned later that, when they reached Seoul, Saw Sung Yun was already in the city with copies of the earliest version which Mr. Ross and his colleagues had prepared. Long before that Mr. Ross had sent in many loads of Chinese and Korean Scriptures across the border from Manchuria. In a sermon preached on Bible Sunday, 1931, in Seoul, Dr. W. N. Blair graphically reminded his hearers of these early days. He recalled the story of one of Mr. Ross's colporteurs whose load of Gospels was confiscated by Government officials and thrown into the Yalu River. " Wherever the leaves of this Book go," said the colporteur, who had never heard Fuller's words about Wycliffe's ashes, " Christian churches will appear." Dr. Blair added, " Evidently these leaves drifted ashore in many places. Along the shores of the Yalu sprang up the first churches in northern Korea. What splendid churches exist to-day in Old Wiju and in Sin Wiju. There are three Presbyterian Churches in Sin Wiju, one with a congregation of 1,200, one with 600, and one with 400." Dr. Blair

also referred to the heroic efforts of the Rev. Robert Germain Thomas to give the Bible to Korea. He was a missionary of the London Missionary Society who represented the National Bible Society of Scotland. Becoming interested in the Koreans he met in China, he made several attempts to reach Korea and finally came over in 1865 in the ill-fated American ship, the *General Sherman*. As they sailed up the Taitong River to Pyengyang, Mr. Thomas preached to the Koreans and distributed Chinese Scriptures at every stopping place. Entrapped by rapids below Pyengyang, the ship was attacked and burnt. Eye-witnesses tell that Thomas made his way to the shore with his arms full of Gospels and thrust the Word of God even into the hands of the very men who slew him. " Later, some representatives of the Government went down the Taitong River and collected and destroyed all the Gospels they could find; but they could not erase from men's minds the eager face of God's messenger, neither could they find and destroy all the Books. Some were hidden and read and became good seed in fertile ground. To-day, the Taitong River is lined with churches, and there are over twenty-five churches in Pyengyang city."

As soon as the country was opened the Bible Societies arranged for the regular supply of Scriptures. The American Bible Society organized its work in Korea as part of their Japanese agency, while the British and Foreign Bible Society placed Korea for their purposes under North China until 1895 when it became a separate agency. In 1904, an arrangement was made whereby one agent represented the three Bible Societies. But three years later it was found advisable to alter this, and the American Bible Society appointed its own representative, the National Bible Society of Scotland continuing to share with the British and Foreign Bible Society in another agent. In 1919, an exchange of fields was arranged between the American Bible Society and the British and Foreign Bible Society, whereby the Bible work in the Philippines became the responsibility of the American

Bible Society alone, and that in Korea was left to the British and Foreign Bible Society and the National Bible Society of Scotland under the care of Mr. Hugh Miller, who joined the staff of the British and Foreign Bible Society as an assistant in 1902, was sub-agent in 1904, and became agent in 1905. Towards the expenses of the work the National Bible Society of Scotland now contributes £200 per annum. This sum is used for the support of three colporteurs and one Biblewoman and for a proportion of the Revision expenses.

From the first the missionaries have testified that they can trace most of their marvellous success to the Bible. They say that the work of the Bible Societies has undoubtedly been a very great factor in the growth and progress of the Church. These Societies support a large and efficient corps of colporteurs who work under the supervision of the three Presbyterian, two Methodist, United Church of Canada and the English Church Missions. In 1903, the statement was made that " from seven to nine-tenths " of the converts came through the colporteurs. Dr. Blair, in the sermon from which we have already quoted, declares, " As a missionary body we gladly acknowledge our indebtedness to those who toiled to give us the Word of God in the Korean tongue." He proceeds to pay a high tribute to the place the Bible Societies have taken in the task of establishing the Kingdom of God in that interesting land by the translation, publication, and dissemination of the Holy Scriptures.

During 1930–1931, one hundred and two colporteurs were on the staff of the British and Foreign Bible Society in Korea; one of them was a Japanese. They sold a total of 556,191 Scripture portions, 6,015 New Testaments and 495 Bibles and Old Testaments. In addition, thirteen Biblewomen sold 13,316 portions, 174 New Testaments and thirteen Bibles. Apart from these there were commission sellers' sales and depot sales bringing the number of Scriptures distributed that year to a total of 645,448, of which 562,701 were sold by colporteurs.

This includes 19,269 copies circulated by the National Bible Society of Scotland. It is quite impossible to estimate the influence such a wide distribution of the Word of God has had on the life of the people. The work of the colporteurs is carried on in the churchless and unevangelized districts, situated for the most part in remote mountain valleys and settlements which the foreign missionaries and the Korean evangelists have had few opportunities of visiting. As the result, thousands have become acquainted with the Gospel and thus made their first contact with Christianity; among them many have been won to faith in Christ and in some cases little groups of believers have sprung up. One colporteur tells of selling Gospels outside a railway station when he noticed a man looking at him very closely. After a while he introduced himself and asked if the colporteur was not the man who had sold him some Gospels ten years previously, naming the date. He went on to relate that he had taken the books home and read aloud to his family the third chapter of John, with the result that six of them that night decided to become Christians. The National Bible Society of Scotland colporteurs are able to report encouraging results of their labours; a drunkard in Koonmori saved; a Seoul resident brought to realize that Jesus was not a Westerner; Korean women joining the Church, and many other signs of success.

The little sen (cent) Gospels and copies of the Acts and Proverbs are attractively bound in bright coloured paper covers and the low price has placed them within the reach of all. In the country districts where money is scarce, an egg or a handful of grain is often offered and accepted in payment for a copy, but the present economic difficulties have resulted in the sales falling off. Free grants were made for the sick in the hospitals, the lepers in the various asylums, and for the prisoners in the gaols. The Society is now co-operating with "the Gideons" in the placing of Bibles in the hotels and inns throughout the country.

Though it is only fifty-one years since the first

portion of God's Word was published in Korean, over 13,000,000 copies have thus been issued by the British and Foreign Bible Society. The exact figures are: Bibles, 89,448; New Testaments and New Testaments and Psalms, 931,856; Portions, 12,225,010; Total, 13,246,314. In addition, there were 10,000 books issued by the American Bible Society and the National Bible Society of Scotland before the present arrangements were made.

When we realize all these facts, these many copies put into the hands of readers; Koreans going out as missionaries with this Book beyond their own borders into Japan and Manchuria, and even further afield; these wonderful Bible Schools; the keen evangelism of this young Eastern church; the numbers of village congregations which owe their beginning to reading or hearing the Holy Book; and remember that all this has happened within the life-time of many of us, we can only say, "Truly, this is the Lord's doing and it is marvellous in our eyes."

CHAPTER SIX

The Nevius Method*

THE method advocated by Dr. Nevius, of Shantung, China, sought to secure self-support in the native church from the beginning. This method was adopted by many of the Korean missions and these to-day have the greatest number of church members and the most complete system of self-support.

Dr. Nevius desired to obviate the great difficulties which attended the method of work then almost universally adopted. That method had usually been to build a church for the people with foreign funds, and then to pay a pastor as soon as a suitable man could be obtained. Schools were started by the missionaries with mission funds in order to reach the children and were used as an evangelistic "spear-head." As foreign funds were strictly limited the expansion of the work on these lines soon became more and more difficult, and when the demand arose later for native control, the difficulty of meeting high rates of pay and the upkeep of expensive churches and institutions raised the question of the control of foreign funds. It is these very difficulties which to-day dominate "devolution" schemes in the

* This chapter, illustrating a striking feature of the Survey, has been added by the Editor to explain the brief reference on page 24. The interest of this Survey centres round the application of the method advocated by Dr. Nevius and their results in the formation of a self-supporting and self-propagating indigenous church. The recent publication of a book by Charles Allen Clark, D.D., Ph.D., entitled *The Korean Church and the Nevius Method*, has drawn attention to the significance of the method of work which has been followed in Korea. A critical examination of the difference between the Nevius method and St. Paul's methods appeared in *World Dominion*, July, 1931, by the Rev. Roland Allen. This Survey would be incomplete if it did not take notice of the lines upon which this discussion of the Nevius method has proceeded.

various mission fields. It is common knowledge that the effect of these methods upon the native church has been detrimental in the extreme, and recent efforts to change over to a basis of self-support and self-determination have brought to light a very serious situation.

Dr. Nevius in his day was convinced that these methods were fundamentally wrong and his policy emphasized the necessity for a rigid application of self-support from the beginning. In accordance with these new ideas the local group of Christians was encouraged to meet in the first place in the home of one of its members, and when the accommodation became too small, the group erected, at its own expense, an unpretentious church building which could be enlarged as required. The best equipped member of the group was constituted its spiritual leader. He was not paid and in scholarship was often but little in advance of the other members. This led to emphasis being placed on Bible Study Classes for the members of the group, and the missionary gave special attention to the teaching of leaders. It was not until twenty years had passed, however, that the first pastors were ordained and then only when the churches could undertake their support. When the Christians felt the need of a school for the training of the children of the church, primary schools, supported by the Christians themselves, were started. The method was completely elastic. The growth of the church was not limited by the amount of foreign money available. Activities were confined to natural indigenous lines of growth. Success was achieved wherever the method was rigidly adhered to, and every deviation from it and acceptance of " special cases " has been regretted. It has not been an easy road to travel, but it has raised no problems of " devolution " and placed no obstacle in the way of the unlimited development of the Church. In brief, the advantages claimed for this method are that the growth of the Church is not limited by the amount of foreign funds available, church buildings

can be erected as rapidly as required and church workers can be appointed and used exactly as there is need for them. Thus rigid adherence to self-support from the beginning and the consequent need of a thorough system of Bible teaching constitute the main factors in the Nevius programme.

Such self-support had many indirect benefits, such as the retention of self-respect, greater initiative and a freedom to develop along indigenous lines. Financial considerations, however, tended to become over-stressed and the equally important question of self-government from the beginning was largely lost sight of. It was not always realized that self-government from the beginning is as important as self-support from the beginning. The groups had to wait for twenty years before their leaders were considered fit to be ordained and to be given the power of corporate spiritual self-determination. The leaders, therefore, though not paid by the mission, were still only helpers of the missionary who retained in his own hands the spiritual powers rightly belonging to the " Church." As the Rev. Roland Allen says, " they were groups of Christians without the rites of the Church inherent in the body."

A " Church," therefore, while called self-supporting, was prevented from becoming self-determining in that it was not free to administer the Sacraments. While, therefore, the practice of the Nevius principles led to deliverance from the domination of foreign money it did not deliver from the dominance of foreign control in spiritual matters, at least until the native church could afford to pay such pastors as the mission deemed suitable. The question at issue here is as to when a group of Christians acquires the right of administering the Sacraments. Is this right inherent within the group? Or is it only to be granted to the group when it is judged able to pay the salary of a man whom some outside authority deems sufficiently equipped for the post? In other words, can leaders be ordained only when the group is judged to have reached a certain stage of financial

stability, and when leaders can be produced who are " adequately " trained ? It is the mission which determines the training required, and that involves a standard of payment to which the group must rise. Why should these two considerations, " the financial ability of a group to pay a pastor " and " an outside standard determining a particular degree of training as necessary for a pastor," be allowed to govern development to such an extent ? What are, in short, the inherent spiritual rights of a group of Christians apart from their mere number or financial resources ? Must " numbers " and " money " determine the spiritual prerogatives of Christ's Church. Should not a Church be spiritually self-determining from the beginning ? That seems to be the real issue.

It will be urged that this is theoretical and that the local circumstances prevailing at the origin of a " mission " church will dictate caution in committing powers of self-government to the infant community. This difficulty, however, may be more apparent than real. What the Rev. R. Allen contends for is that the exercise of its spiritual prerogatives is necessarily inherent in the Christian body from the beginning. Such inherent prerogatives, in his view, can be given effect to at every stage of the Church's life. An analogy can be found in that method of education which gives the child full scope for self-expression from the first. The same objections which have been urged against this method of education are being urged against the exercise of self-determination by the infant Church in the mission field.

Therefore, while fully acknowledging the great advance made by Dr. Nevius in advocating " self-support " from the beginning and in facing successfully many of the obstacles which this policy encountered, events have shown that the further step of self-government from the beginning is equally vital. The spiritual prerogatives of the Church are inherent in it from the beginning, and its leaders at every stage of its progress should be expected to

exercise these rights in fellowship with other groups similarly situated.

The third step of "self-propagation" from the beginning is equally vital. This is the task of an infant Church just as much as of an older Church. If this responsibility is borne by missions by the use of paid workers, then the whole future ability of that Church to propagate its faith is seriously imperilled. There are spiritual and psychological reasons which make this contention unassailable, and the venture of faith will never be disappointed.

The Korean Church in a remarkable way has exhibited the spirit of self-propagation. It has shown how far self-support and continuous, wide-spread Bible study can carry an infant Church along this path.

The revival of 1907 was in part a consequence of the atmosphere created by the adoption of the Nevius methods and profoundly affected the progress of the Church. Without this revival the young Christian Church of Korea would not have experienced the remarkable growth upon which it can now look back.

The problem which every church has to face is how to create and sustain vital spiritual life and fruitfulness. Twenty years after its origin, at the critical moment, the Korean Church experienced such a spiritual awakening that it found nothing to be impossible, and in that atmosphere it built up a strong and growing Church. Its present troubles may again lead it to the same source of spiritual power and send it on its way once more rejoicing.

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APPENDIX I.

SUMMARY

Area (square miles)	85,198
Population (1st October, 1930)	21,057,969
Provinces	13
Counties	214
Cities (over 10,000)	30
Towns (over 2,500)	157
Myen or Townships	2,503
(Market Towns 1,300)	
Villages	26,462
Missions, Protestant	17
,, Roman Catholic	3
Protestant Mission Stations	38
Total centres of Protestant Christian work of all kinds	7,202
Foreign Missionaries—	
Protestant	579
Roman Catholic	142
Christian Community—	
Protestant	268,086
Roman Catholic	113,235
Communicant Members—	
Protestant	118,956
Roman Catholic	110,539
Institutions (Protestant)—	
Bible Institutes	25
Schools (Higher and Middle)	40
Colleges (all types)	7
Hospitals, etc.	28
Institutions (Roman Catholic)—	
Training Schools	7
Day Schools	186
Dispensaries	7
Orphanages	3

APPENDIX II.

MISSIONARY SOCIETIES IN KOREA

American Board of Commissioners for Foreign Missions	A.B.C.F.M.
American Methodist Episcopal Church, with which is allied the Women's Foreign Missionary Society..	M.E.
American Methodist Episcopal Church, South ..	M.E.S.
American Presbyterian Mission, North	A.P.N.
American Presbyterian Mission, South	A.P.S.
Australian Presbyterian Mission	Au.P.M.
British and Foreign Bible Society	B.F.B.S.
Christian Literature Society	C.L.S.
English Church Mission (S.P.G.)	E.C.M.
Independent Mission	Indp.
Oriental Missionary Society	O.M.S.
Orthodox Russian Church	O.R.
Pentecostal Assemblies of God	P.A.G.
Salvation Army	S.A.
Seventh-Day Adventist Mission	S.D.A.
United Church of Canada Mission (formerly Canadian Presbyterian Mission)	U.C.C.
Young Men's Christian Association	Y.M.C.A.

APPENDIX III.

INTRODUCTION TO STATISTICS*

Occupation.

The facts of missionary occupation and institutional activity are set forth by provinces and by missions (pages 111–112). There is an average of one foreign missionary to every 32,150 of the total population. It is possible, therefore, to compare this average missionary occupation with the position in each of the provinces. For example, North Pyeng An has one missionary to every 62,500 people, and South Pyeng An one for every 16,500, and in the latter the missionaries are resident at one place. Again, in South Choong Chung there is one missionary to 140,000 people, while in Kyung Kui there is one to 9,000, but in the latter there are 188 missionaries in the one city of Seoul (population 321,848).

Nearly six hundred missionaries live in thirty-six stations which, for the most part, are in cities and large towns. There is thus an average of sixteen missionaries to each station. Itineration work conducted from these centres (see map, page 42) has been wonderfully successful in the past and has resulted in a rural church unique in any mission land. Seventy-three per cent. of the Christians live in the rural areas and twenty-seven per cent. in the cities. One per cent. of the rural and 1·7 per cent. of the urban population are Christian. At the present time two per cent. of the population are Christian.

Institutions.

Medical institutions number twenty-eight, of which one is a sanatorium, three are leper homes and one is a dispensary, while twenty-three are hospitals. Medical work is strong, and the Severance Union Medical College in which six missions co-operate provides most of the workers. There are forty higher schools and seven colleges of various kinds. Every province, except Kang Won (population 1,300,000), has one Bible Institute or more. These form a striking feature of Korean work, bringing as they do the country in touch with the towns and stimulating and inspiring the Christians in both. The fact that there are seventeen missions working in thirty-eight stations shows that there is a strong concentration of work in certain places where the institutions are found. It may be well to point out that the policy which

* This introduction has been compiled by the Editor with the assistance of Dr. Henry Fowler, and includes some notes by the author.

has proved so successful up till five years ago may now possibly need some modification.

Korean Church.

The author of this Survey cautions the reader that the Korean Church statistics are approximately correct, but that only general conclusions can be drawn from them. Conditions of work have been rapidly changing and the form of the statistics has altered. Then again with the growth and development of the Korean churches a great deal of the gathering and tabulation of figures has passed into the hands of the Korean Church officers, many of whom have neither the natural capacity nor the educational training to fit them for such tasks. Making due allowance, however, for the margin of error, the totals showing development over periods of five years are of great interest (App. viii, page 115). The peak year was 1924, and from that time there have been marked decreases in nearly every direction except one, namely, that there are now 136 more ordained pastors, eighty more church buildings and 20,038 more Sunday School scholars. These facts are significant. Some of the decreases also may not be so serious as at first sight might appear. If it means that more responsibility is being taken by the Korean Church and that there is more voluntary effort, then thirty fewer missionaries in the six largest missions and fewer Korean paid workers may be a healthy sign.

The most serious decreases are 3,000 fewer baptisms, 14,000 fewer Bible Class scholars, Y90,000 less in income, and 10,000 fewer in the numerical strength of the Christian community. These latter decreases can be explained partly by the severe economic pressure, and the resulting migration from place to place throughout Korea and beyond to Manchuria and Japan. From 1914 to 1924 there was a remarkable forward movement in the six largest missions co-operating in the Federal Council, each mission reporting a growth in communicant membership of nearly 50 per cent. It is since then that the decreases referred to have taken place. In addition to the causes mentioned it is clear that in many country districts where the people are so poor as to make it almost impossible to collect the annual General Assembly and Presbytery dues, those in charge, in order to lighten the burden upon the poorer members, have omitted their names from the list of communicant members reported to the General Assembly. This may quite conceivably account for the loss of about 3,000 communicant members over a period of five years (1924–1929).

In view, however, of the losses reported of those admitted by baptism or confession of faith, and taking all the facts just enumerated into consideration, together with the number of those removed by death, it is still a question as to whether these explanations are sufficient to account for the lack of growth in the

communicant membership during the past five years. Dr. E. de S. Brunner* has suggested that outside currents of thought have disturbed the outlook of the people and that the young people especially are more occupied with new ideas and aspirations and are not so much in sympathy with the older leaders of the churches. He suggests also that youth has not been given an adequate place in the work of the Church. He points out that growth leads to organization, and organization, without a continually rising spiritual tide, may easily check further growth. The old evangelistic zeal of rank and file seems to have decreased.

The Economic Situation.

A number of influences have brought about the present situation, the significance of which is simply that Korea has been driven rapidly into the mental, economic and consequent spiritual strife afflicting the whole world to-day. This makes the work of the Church in Korea harder. Even if it were desirable, the membership of this Church, representing as it does only two per cent. of the population, is not in a position to control forces of change and disruption operating on so large a scale. In the economic sphere especially the power of this small community materially to direct any of the forces at work is very limited. The main factors producing the present world depression (questions of currency and prices, the manipulation of banking and credit and the state of the markets in surrounding countries), are all beyond the power of such a small country as Korea to influence or control, and these account for nine-tenths of the economic difficulties. The members of the Christian community in their capacity as citizens, living alongside their Korean, Japanese and Chinese fellow-countrymen, have necessarily to confine their activities to such local improvements of farming operations and credit facilities as the community can face. To assert, as Dr. Brunner does, that a new type of missionary† is needed, expert in agricultural matters, to replace the older type which brought this rural Church into being, is to misinterpret the whole situation. A sectional survey,‡ such as he has made, is always dangerous and may lead to conclusions which might easily direct effort into unprofitable channels. It has to be remembered that the Korean Church was the product of a spiritual enthusiasm and was carried along on a wave mainly of voluntary effort and self-support, and that in little more than a generation it has spread throughout the whole land. The economic condition of Korea was then not nearly so favourable as it is to-day under the Japanese, but this did not hinder the growth and expansion of the Church. Fundamentally, further progress is spiritually conditioned.

* *Jerusalem Meeting Report*, Vol. 6, page 178. "The Christian mission in relation to rural problems."

† Page 204, *ibid.* ‡ Pages 100–208, *ibid.*

There is no question that the future of the Church lies in the hands of its leaders, foreign and indigenous, and not in any new group of agriculturally trained missionaries. Failure to stress spiritual principles will often bring about economic and other evils, but economic disabilities need not produce spiritual declension. It was the poor who heard Christ gladly and the rich who went empty away. The uncertain standards which govern economic prosperity in the modern world cannot be expected to cure the fundamental difficulties of the Korean Christians. In any case, at a time when the nations of the West are in an even worse plight and when larger crops too often mean lower prices and greater distress, no guarantee of prosperity can be given to the Koreans which might not at a moment's notice disappear. This does not, of course, exclude intelligent work and co-operation of every legitimate kind in the betterment of living conditions, in increasing the yield of the land, and in improving credit facilities. But in this respect the members of the Church must act as citizens and as part of the village community. It is a fundamental mistake to suggest that *the Church* should take this or that action at times of economic or national crises. The Church is a spiritual fellowship and its courts of administration deal with spiritual matters.

In regard to National Christian Councils, they are not Church courts, but are composed of representatives of Church assemblies and mission councils. They are merely advisory bodies and have no jurisdiction over the constituencies represented. Such councils cannot speak for the Church, or declare what the Church should do. They have certain functions to perform, such as the preparation and dissemination of literature and the collecting of information of all kinds, and there are other services which they may be called upon to render as neutral bodies representing essentially not the Church courts but the Christian communities. It would save a great deal of misunderstanding if their functions were more clearly understood. In this connection Dr. Brunner's report to the Jerusalem Conference exhibits some confusion of thought. It would have been better if he had exclusively addressed himself to asking the question as to what the National Christian Council could do to help the Korean Christians, and had refrained from criticizing the Church and the missionaries, who he himself admits have been successful in creating a rural Church in Korea such as no other field in the East can boast.

Such criticisms founded upon a limited view of the real needs of the Church, needs which are essentially spiritual, and exalting secondary needs to the place of first importance, to say the least, are not helpful, and, if taken seriously, would cause great dissension among missionaries not only in Korea but in all mission fields. Further, there is a danger that such criticisms may discredit and stultify the work of the National Christian Councils. Is it not significant that the answer of the Japanese and Chinese Christians to these reports on rural conditions was not to call for a band of

agricultural experts, but to appeal for a great forward evangelistic campaign? In this they were profoundly right. Above all else the Church needs to deepen its life and extend its borders, and the economic difficulties of its members will not prevent its missionary expansion.

As a matter of fact, even now, if its members are spiritually alive the dispersion throughout Korea, Manchuria, Japan and Siberia presents a great opportunity of extending the influence of the Christian Church. The present troubles may well have saved the Church for truer service. Everything will depend upon the level of spiritual life in the Church itself. The highest contribution of the missions will be to strengthen and increase this spiritual life, and only those who possess this life themselves can possibly impart it to others. This is no platitude, although apparently there are many who are pleased to dismiss it as such.

The decrease in Church membership which gave rise to this discussion is well illustrated by two diagrams on pages 59, 113. These will repay careful study.

Church Progress and Foreign Money.

In the table comparing the givings of missions and churches per communicant member, the great disparity should be carefully noticed. In one case the Church gives more than twice that given by the mission, while the other missions give from thirty-one to one hundred times that contributed by the Church. This latter fact reflects upon the policy of these missions and indicates the lack of stability in a church which depends so largely on foreign money. The diagram on page 113 shows that since 1924 the Korean Church has been less able to meet heavy financial commitments. It can only support a very simple organization and such simplicity need not militate against its spiritual power.

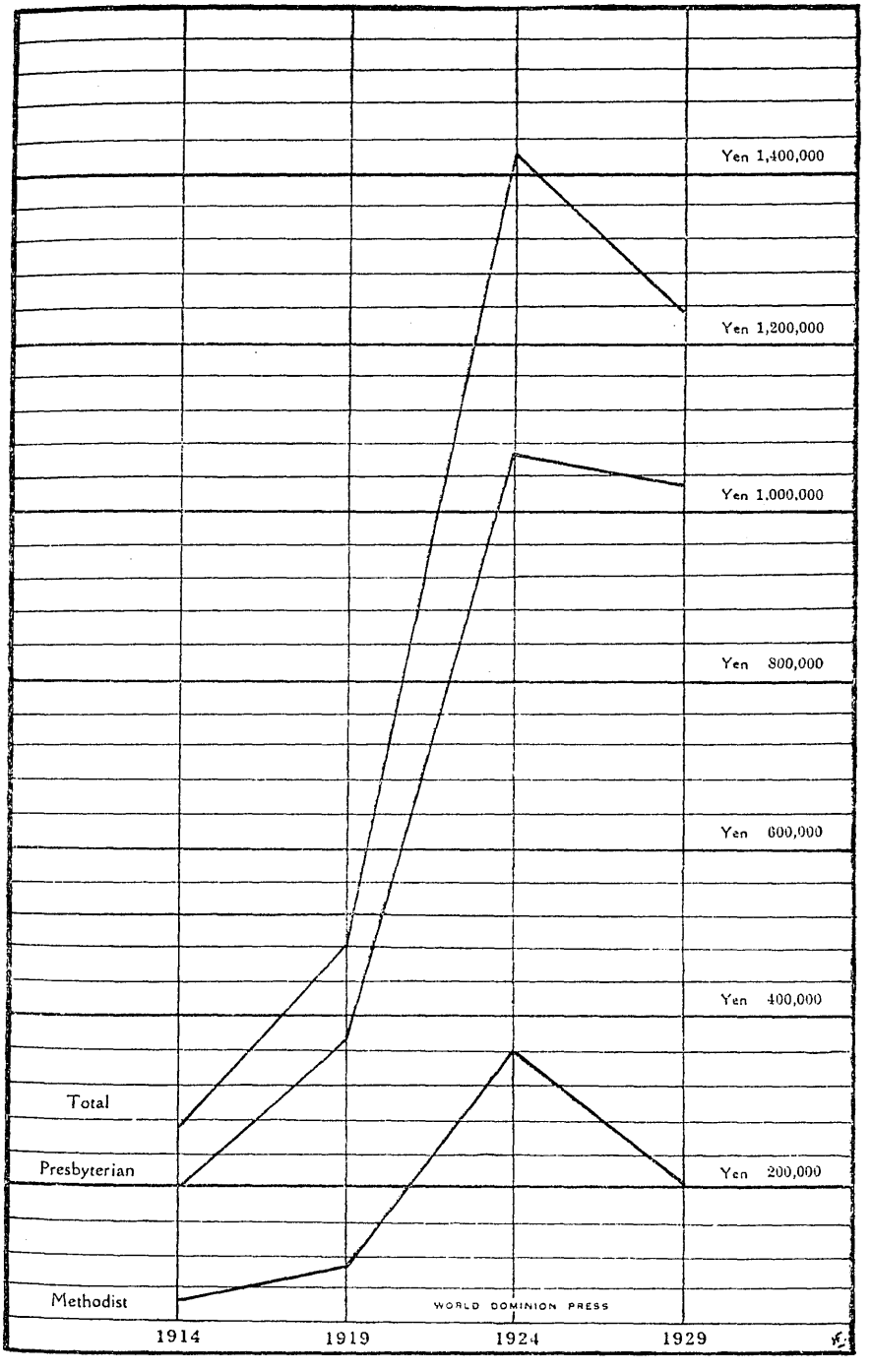
Church Leadership.

An interesting diagram on page 36 shows that there has been little increase for the five years (1924–1929) in the number of ordained and unordained pastors of the Methodist Churches, while those of the Presbyterian Churches have increased steadily. Wherever the pastorate of an indigenous Church depends on foreign money this lack of growth is likely to occur. Progress, therefore, has stood still for five years largely for this reason. The Methodists, however, have more ordained pastors than unordained, which is good, while the Presbyterians have a very much larger number of unordained than ordained.

Conclusion.

It has been stated already that there is one foreign missionary to every 32,150 of the population, or thirty to 1,000,000. This compares very favourably with India, where there are seventeen,

Contributions of Korean Churches.



In regard to the contributions of the Korean Church ; in spite of a decrease in the total contributions of the churches during the last five years, the total amount contributed in 1929 was three times as large as that of ten years previously and four times as large as that of fifteen years previously.

and China, where there are fourteen. This occupation is sufficient, although conceivably there might be an advantage in some form of decentralization. The future evangelization of Korea undoubtedly now depends on the spiritual vitality of the Korean Church, and the value of its voluntary efforts will far exceed that of any work paid for by the missions. It has recently become a question in several mission fields whether in certain circumstances paid native workers should be employed by missions for Church and evangelistic work.

It is clear that for the future the function of the missions in such a field as Korea must be to train workers, to inspire leadership and to cultivate and share with their Korean Christian brethren a rich spiritual life and experience. Other gifts which missions may be constrained to offer, such as education, economic betterment and healthier bodies, good in themselves, may not always be spiritually helpful. The function of the missionaries in such a situation is to be faithful ministers of the treasures of life through Jesus Christ. In the profoundest sense to seek " first the Kingdom of God " is the surest guarantee of the possession and profitable use of lesser blessings.

APPENDIX IV.

MISSIONARY OCCUPATION AND INSTITUTIONS

Province.	Area in sq. miles.	Population.	Station.	Mission.	Missionary Force.				Bible Institutions.	Schools.[1]	Colleges.[2]	Hospitals.[3]
					Men.	Wives.	Single Ladies.	Total.				
North Pyeng An ..	10,982	1,367,287	Kangkai ..	A.P.N. ..	3	3	1	7	1	–	–	1
			Syenchun	A.P.N. ..	5	5	4	14	1	2	–	1
			Yengbyen	M.E. ..	1	1	1	3	–	1	–	–
			3	2	9	9	6	24	2	3	–	2
South Pyeng An ..	5,765	1,205,712	Pyengyang (Pop. 127,103)	A.P.N. ..	19	18	8	45	2	3	2[4]	1[5]
				A.P.S. ..	2	2	–	4	–	–	–	–
				M.E. ..	3	3	10	16	1	3	–	–
				Au.P.M. ..	1	1	–	2	–	–	–	–
				U.C.C. ..	1	1	–	2	–	–	–	–
				Y.M.C.A. ..	1	1	–	2	–	–	–	–
				E.C.M. ..	2	–	–	2	–	–	–	–
			Soonan ..	S.D.A. ..	6	6	1	13	–	1	–	1
			2	8	35	32	19	86	3	7	2	2

For reference numbers see page 109.

MISSIONARY OCCUPATION AND INSTITUTIONS—*continued*

Province.	Area in sq. miles.	Population.	Station.	Mission.	Missionary Force.				Bible Institutions.	Schools.[1]	Colleges.[2]	Hospitals.[3]
					Men.	Wives.	Single Ladies.	Total.				
Whang Hai	6,456	1,399,370	Chairyung	A.P.N. ..	4	4	2	10	1	–	–	1
			Haiju ..	M.E. ..	1	1	4	6	–	–	–	2
				S.A. ..	1	1	–	2	–	–	–	–
			Paikchun	E.C.M. ..	1	–	–	1	–	–	–	–
			3	4	7	6	6	19	1	–	–	3
North Ham Kyung ..	7,858	593,890	Hoiryung	U.C.C. ..	1	1	2	4	–	–	–	–
			Songjin ..	U.C.C. ..	4	4	2	10	1	1	–	1
			2	1	5	5	4	14	1	1	–	1
South Ham Kyung ..	12,314	1,334,099	Hamhung	U.C.C. ..	3	2	5	10	1	2	–	1
				Y.M.C.A. ..	1	1	–	2	–	–	–	–
			Wonsan ..	U.C.C. ..	1	1	5	7	1	–	–	–
				M.E.S. ..	3	3	5	11	–	1	–	1
			2	3	8	7	15	30	2	3	–	2
Kang Won	10,143	1,297,251	Chulwon ..	M.E.S. ..	2	2	1	5	–	–	–	–
			Choongchun	M.E.S. ..	2	2	3	7	–	–	–	–
			Wonju ..	M.E. ..	1	1	3	5	–	–	–	1
			3	2	5	5	7	17	–	–	–	1

For reference numbers see page 109.

MISSIONARY OCCUPATION AND INSTITUTIONS—*continued*

Province.	Area in sq. miles.	Population.	Station.	Mission.	Missionary Force.				Bible Institutions.	Schools.[1]	Colleges.[2]	Hospitals.[3]
					Men.	Wives.	Single Ladies.	Total.				
Kyung Kui	4,948	1,831,223	Songdo ..	M.E.S. ..	7	7	14	28	–	3	–	1
			Seoul ..	A.P.N. ..	17	17	8	42	1[6]	2	2[7]	–
			(Pop. 321,848)	A.P.S. ..	2	2	–	4	–	–	–	–
				Au.P.M. ..	1	1	–	2	–	–	–	–
				U.C.C. ..	1	1	1	3	–	–	–	–
				M.E. ..	10	9	26	45	1[8]	3	2[9]	1
				M.E.S. ..	8	7	9	24	–	1	–	–
				E.C.M. ..	4	–	2	7	–	–	–	–
				S.A. ..	11	10	7	28	1	3	–	–
				Y.M.C.A. ..	2	2	–	4	–	–	–	–
				B.F.B.S. ..	2	2	–	4	–	–	–	–
				C.L.S. ..	1	1	–	2	–	–	–	–
				O.M.S. ..	1	1	2	4	1	–	–	–
				S.D.A. ..	6	6	1	13	–	–	–	–
				A.B.C.F.M.	1	1	–	2	–	–	–	–
				O.R. ..	1	–	–	1	–	–	–	–
				P.A.G. ..	–	–	2	2	–	–	–	–
				Independent	–	–	1	1	–	–	–	–
			Chemulpo	M.E. ..	1	1	4	6	–	–	–	1
			(Pop. 57,449)	E.C.M. ..	–	–	–	–	–	–	1	–
			Suwon ..	E.C.M. ..	–	–	–	–	–	1	–	–
			Yo-ju ..	E.C.M. ..	–	–	1	–	–	–	–	1
			5	17	76	68	78	222	4	13	5	4

For reference numbers see page 109.

MISSIONARY OCCUPATION AND INSTITUTIONS—*continued*

Province.	Area in sq. miles.	Population.	Station.	Mission.	Missionary Force.				Bible Institutions.	Schools.[1]	Colleges.[2]	Hospitals.[3]
					Men.	Wives.	Single Ladies.	Total.				
North Choong Chung ..	2,864	818,366	Chinchun	E.C.M. ..	1	–	–	1	–	–	–	1
			Eumsong..	E.C.M. ..	1	–	–	1	–	–	–	–
			Chungju ..	A.P.N. ..	4	3	3	10	1	–	–	1
			Yungdong	S.A. ..	–	–	2	2	–	–	–	–
			3	3	6	3	5	14	1	–	–	2
South Choong Chung ..	3,130	1,226,233	Kongju ..	M.E. ..	2	2	5	9	–	2	–	–
North Kyung Sang ..	7,335	2,249,614	Taiku ..	A.P.N. ..	7	6	4	17	1	2	–	2
			(Pop. 88,609)	E.C.M. ..	1	–	–	1	–	–	–	–
				S.A. ..	1	1	–	2	–	–	–	–
			Andong ..	A.P.N. ..	2	2	2	6	1	–	–	1
			Keizan ..	S.D.A. ..	2	2	–	4	–	–	–	–
			3	4	13	11	6	30	2	2	–	3
South Kyung Sang ..	4,748	1,880,134	Chinju ..	Au.P.M. ..	3	3	5	11	–	–	–	1
			Fusanchin	Au.P.M. ..	3	2	4	9	1	1	–	1
			Kuchang	Au.P.M. ..	–	–	2	2	–	–	–	–
			Kyumasan	Au.P.M. ..	2	1	4	7	–	1	–	–
			Tongyeng	Au.P.M. ..	1	1	2	4	–	–	–	–
			5	1	9	7	17	33	1	2	–	2

For reference numbers see page 109.

MISSIONARY OCCUPATION AND INSTITUTIONS—*continued*

Province.	Area in sq. miles.	Population.	Station.	Mission.	Missionary Force.				Bible Institutions.	Schools.[1]	Colleges.[2]	Hospitals.[3]
					Men.	Wives.	Single Ladies.	Total.				
North Chulla	3,290	1,318,228	Chunju ..	A.P.S. ..	6	5	9	20	2	3	–	1
				S.A. ..	1	1	–	2	–	–	–	–
			Kunsan ..	A.P.S. ..	2	2	4	8	1	1	–	1
			2	2	9	8	13	30	3	4	–	2
South Chulla	5,365	2,093,626	Kwangju..	A.P.S. ..	6	6	8	20	2	1	–	1
				Y.M.C.A. ..	1	1	–	2	–	–	–	–
			Mokpo ..	A.P.S. ..	5	4	4	13	1	1	–	1
			Soonchun	A.P.S. ..	6	6	4	16	2	1	–	2
			3	2	18	17	16	51	5	3	–	4
Total .. 13	85,198	18,615,033	38	17	202	180	197	579	25	40	7	28

[1] Primary schools are not included in these figures.
[2] Three theological colleges are included in these figures.
[3] The hospitals include a Tuberculosis Sanatorium at Haiju, three Leper Homes at Soonchun, Taiku and Fusanchin, and one Dispensary at Chemulpo.
[4] The Presbyterian Theological Seminary and the Union Christian College are supported by the A.P.N., A.P.S., Au.P.M. and U.C.C.
[5] The Union Hospital is supported by the M.E. and A.P.N.
[6] The Pierson Memorial Bible Institute is supported by M.E., M.E.S. and A.P.N.
[7] The Severance Union Medical College is supported by A.P.N., A.P.S., M.E., M.E.S., Au.P.M. and U.C.C. The Chosen Christian College is supported by the A.P.N., M.E., M.E.S. and U.C.C.
[8] Women's Higher Bible Training School is supported by M.E., M.E.S.
[9] The Union Methodist Theological Seminary and the Women's College is supported by the M.E. and M.E.S.

ROMAN CATHOLIC MISSIONS

The Roman Catholic missionary work is organized in four dioceses, Pyengyang, Seoul, Taiku and Wonsan, and carried on by missions from America, France and Germany, as follows:—

1. Societas Americana pro missionibus exteris de Maryknoll. (Mar.) (Pyengyang.)
2. Societas Parisiensis Missionum ad exteras Gentes. (M.E.P.) (Seoul and Taiku.)
3. Congregatio Ottiliensis. O.S.B. pro missionibus exteris. (O.S.B. Congr. Ott.) (Wonsan.)

Catholics	110,539	113,235
Cathecumens	2,696	
Churches		123
Foreign Priests	86	142
,, Brothers	18	
,, Sisters	38	
Korean Priests	55	162
,, Brothers	9	
,, Lay Sisters	98	
Catechists, men	245	260
,, women	15	
Teachers, men	305	455
,, women	150	
"Baptizers," men	635	731
,, women	96	
Doctors		1
Training Schools		7
Pupils		251
Day Schools		186
Scholars		10,362
Dispensaries		7
Orphanages		3
Inmates		281

SUMMARY BY PROVINCES[1]

Province.	Area in sq. miles.	Population.	Men.	Wives.	Single Ladies.	Total.	Bible Institutes.	Schools.	Colleges.	Hospitals.
North Pyeng An.	10,982	1,367,287	9	9	6	24	2	3	–	2
South Pyeng An.	5,765	1,205,712	35	32	19	86	3	7	2	2
Whang Hai	6,456	1,399,370	7	6	6	19	1	–	–	3
North Ham Kyung	7,858	593,890	5	5	4	14	1	1	–	1
South Ham Kyung	12,314	1,334,099	8	7	15	30	2	3	–	2
Kang Won	10,143	1,297,251	5	5	7	17	–	–	–	1
Kyung Kui	4,948	1,831,223	76	68	78	222	4	13	5	4
North Choong Chung	2,864	818,366	6	3	5	14	1	–	–	2
South Choong Chung	3,130	1,226,233	2	2	5	9	–	2	–	–
North Kyung Sang	7,335	2,249,614	13	11	6	30	2	2	–	3
South Kyung Sang	4,748	1,880,134	9	7	17	33	1	2	–	2
North Chulla	3,290	1,318,228	9	8	13	30	3	4	–	2
South Chulla	5,365	2,093,626	18	17	16	51	5	3	–	4
	–	–	202	180	197	579	25	40[2]	7	28
Roman Catholics	–	–	104	–	38	142	7	186[3]	–	–
	85,198	18,615,033	306	180	235	721	32	226	7	28

[1] Refer to footnotes on page 109.
[2] This figure includes one orphanage.
[3] This figure includes all Roman Catholic primary schools,

SUMMARY BY MISSIONS[1]

Mission.	Men.	Wives.	Single Ladies.	Total.	Bible Institutes.	Schools.	Colleges.	Hospitals.
A.B.C.F.M. (working among Japanese) ..	1	1	–	2	–	–	–	–
Au.P.M.	11	9	17	37	1	2	–	2
A.P.N.	61	58	32	151	9	9	4	8
A.P.S.	29	27	29	85	8	7	–	6
B.F.B.S.	2	2	–	4	–	–	–	–
C.L.S.	1	1	–	2	–	–	–	–
E.C.M.	10	–	3	13	–	1[2]	1	2
M.E.	19	18	53	90	2	9	2	5
M.E.S.	22	21	32	75	–	5	–	2
O.M.S.	1	1	2	4	1	–	–	–
O.R.	1	–	–	1	–	–	–	–
P.A.G.	–	–	2	2	–	–	–	–
S.A.	14	13	9	36	1	3	–	–
S.D.A.	14	14	2	30	–	1	–	1
U.C.C.	11	10	15	36	3	3	–	2
Y.M.C.A.	5	5	–	10	–	–	–	–
Independent..	–	–	1	1	–	–	–	–
	202	180	197	579	25	40	7	28
Roman Catholics	104	–	38	142	7[4]	186[3]		–
	306	180	235	721	32	226		28

NOTE.—Affiliated members of missions, and those connected with the schools for missionaries' children in Seoul and Pyengyang are not included in the above lists.

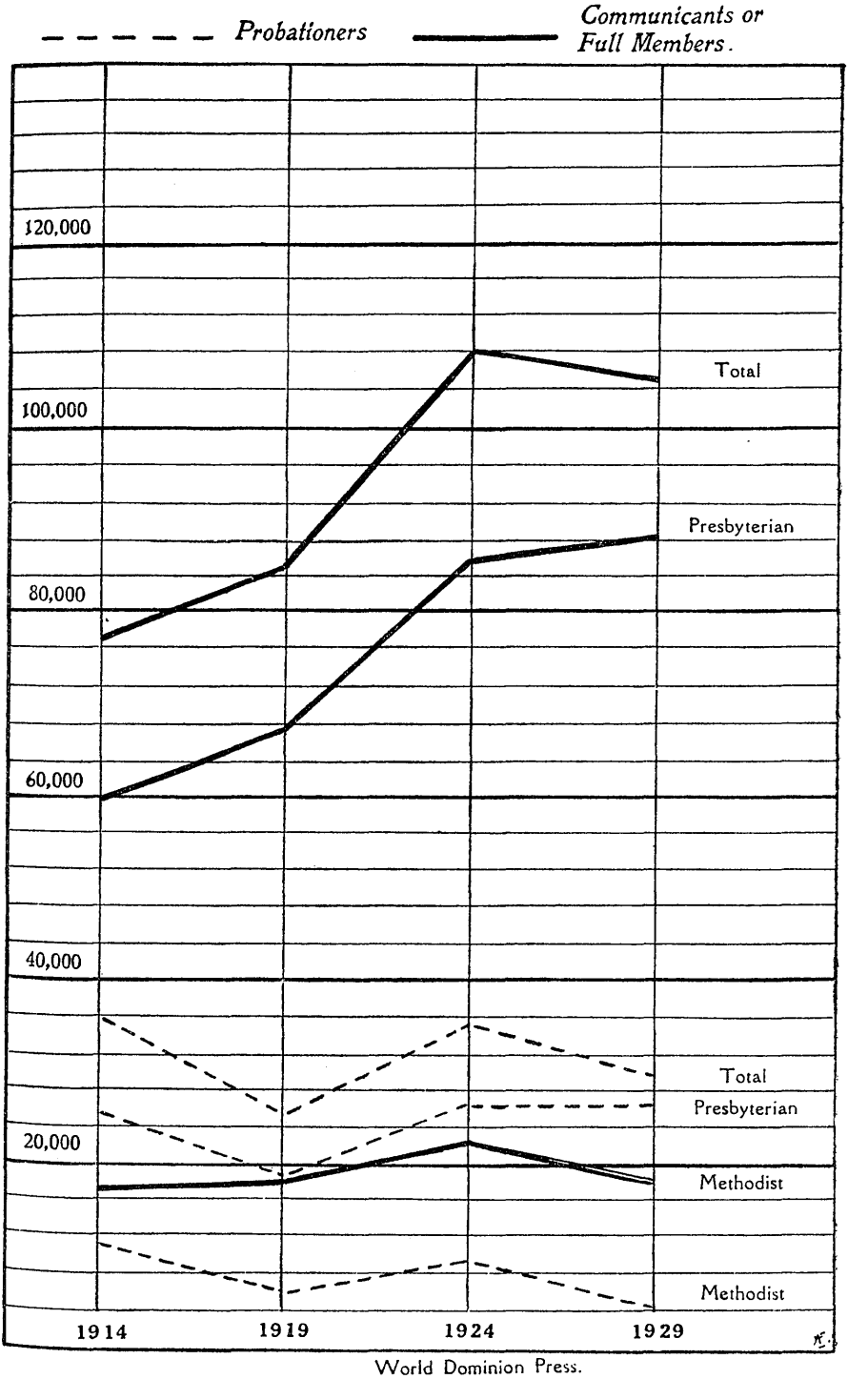
[1] Refer to footnotes on page 109.

[2] This is an orphanage.

[3] This figure includes all Roman Catholic primary schools.

[4] These are all Training Schools.

Growth in numbers of Probationers and Full Members in Methodist and Presbyterian Churches of Korea.



World Dominion Press.

APPENDIX V.

STATISTICS OF THE MISSIONS IN KOREA, 1929

Mission.	Date of Founding.	Full Members or Communicants.	Catechumens or Probationers.	Total.	Total Contribution from Koreans.
Au.P.M. ..	1889	5,214	1,808	7,022	Y57,578
A.P.N. ..	1884	65,234	17,727	82,961	Y730,739
A.P.S. ..	1892	10,809	4,260	15,069	Y111,369
E.C.M. ..	1889	5,407	339	5,746	Y10,584
M.E. ..	1884	10,605	3,513	14,118	Y137,998
M.E.S. ..	1896	7,630	1,377	9,007	Y67,298
O.M.S. ..	1907	1,436	4,458	5,894	Y22,464
O.R. ..	1900	609	–	609	–
S.D.A. ..	1908	2,128	3,688	5,816	Y26,117
S.A. ..	1908	3,256	2,398	5,654	–
U.C.C. ..	1898	6,628	2,376	9,004	Y132,728
		118,956	41,944	160,900[1]	Y1,296,875
R.C. ..	1784	110,539	2,696	113,235	Y23,870
		229,495	44,640	274,135	Y1,320,745

[1] This figure does not include all adherents.

APPENDIX VI.

STATISTICS OF THE KOREAN METHODIST AND PRESBYTERIAN CHURCHES AS REPORTED TO THE FEDERAL COUNCIL OF MISSIONS.

	1914.	1919.	1924.	1929.
Missionary Force ..	395	407	487	457
Ordained Pastors ..	128	266	370	506
Unordained Pastors	457	611	896	660
Korean Paid Workers	1,103	1,434	1,844	1,761
Churches and Groups	2,342	2,976	3,615	3,570
Church Buildings ..	2,325	2,522	3,112	3,192
Communicants or Full Members	76,825	85,943	108,679	106,120
Probationers ..	35,876	25,396	35,200[1]	31,061
Total Adherents ..	196,389	189,799	254,534	244,367
Baptized during the year	9,019	7,437	12,435	9,822
Sunday School Members	–	–	238,961	258,999
Bible Classes (four days and over) ..	–	1,991	2,982[1]	2,182
Bible Class Enrolment	–	87,270	110,240	96,127
Total Contributions..	Y273,430	Y480,808	Y1,429,322	Y1,237,710

[1] Figures incomplete.

APPENDIX VII.

Table of Contributions of the Korean Churches and the Annual Contribution per Communicant Member compared with Foreign Mission Grants

Mission.	1929 Contribution of the Korean Churches.	Annual contribution per Church Member for all church purposes (1929).		Foreign Mission Grant per Communicant Member[1] in 1929.	Amount contributed by Korean Churches per Yen of Mission Money
		With Educational Item.	Without Educational Item.		
A.P.N. ..	Y730,789	Y11.20	Y8.05	Y2.24	Y4.99
A.P.S. ..	Y111,369	Y10.30	Y6.32	Y17.64	Y0.58
Au.P.M. ..	Y57,578	Y11.04	Y6.84	Y33.54	Y0.33
U.C.C. ..	Y132,728	Y20.04	Y13.54	Y27.09	Y0.74
M.E. ..	Y137,998	Y13.20[2]	Y10.63[2]	Y26.95	Y0.49
M.E.S. ..	Y67,298	Y8.82	–	Y16.76	Y0.52
Total ..	Y1,237,760	–	–	–	–
Average	–	Y11.77	Y8.53	Y20.70	Y1.27

[1] For all purposes but not including salaries of missionaries.
[2] These figures include estimated income from rents.

A comparison of the total annual budgets of the six Missions with the total amounts raised by the Korean Church shows that for every Yen contributed through the Missions (not including missionaries' salaries) the Korean Church raised Y1.12.

APPENDIX VIII.

Table showing the growth of the Communicant Membership of the Churches during a fifteen-year period (cp. Chart, page 59)

Mission.	1914.	1919.	1924.	1929.
A.P.N.	46,804	52,707	64,476	65,234
A.P.S.	7,792	7,073	10,109	10,809
Au.P.M.	2,434	3,936	4,744	5,214
U.C.C.	2,846	4,504	6,615	6,628
M.E.	10,951	12,666	13,614	10,605
M.E.S.	5,998	5,077	9,121	7,630
	76,825	85,963	108,679	106,120

APPENDIX IX.

DAILY VACATION BIBLE SCHOOL STATISTICS, 1930

		Schools.	Teachers.	Pupils.	Non-Christian.	Illiterate.	Local Exp.	Miss. Contrib.
	Vacation Schools taught by Mission School Students[1]	412	1,880	50,003	3,434	2,737	Y2,790.37[2]	Y38.90[2]
1.	Vacation Schools taught by Mission School Students, not included in 2 and 3 below[3]	188	421	18,379	1,829[2]	1,355[2]	Y723.94[2]	Y6.25[2]
2.	Vacation Schools in Presbyterian Churches	473	2,904	38,371	18,631	10,068	Y3,149.29	Y20.94
3.	Vacation Schools in Methodist Churches..	128	825	9,143	4,864	3,704	Y682.66	Y5.19
		789	4,150	65,893	25,324[2]	15,127[2]	Y4,555.89[2]	Y32.38[2]

[1] Of these schools, 188 are reported as having been conducted by students in places where there were no schools. The other 224 are included in reports received direct from the churches.

[2] Figures incomplete.

[3] Only the statistics for the 188 independent schools are included.

APPENDIX X.

Statistics of the Foreign Mission Board of the Korean Presbyterian Church for Shantung, China. (1930, General Assembly Minutes.)

Foreign Missionaries from Korea, Ordained Men	3
Chinese Pastors	3
Elders	11
Church Buildings	15
Preaching Chapels	7
Communicant Members	970
Enquirers	236
Average Sunday Attendance	669
Church Schools	7
Pupils	160
Bible Study Conferences held during year	21

APPENDIX XI.

BRITISH AND FOREIGN BIBLE SOCIETY STATISTICS

Table of Circulation

Channels.	Bibles and Old Testaments.	New Testaments.	Portions.	Total, 1930.	Total, 1927.	Total, 1928.	Total, 1929.
Colportage Sales	495	6,015	556,191	562,701	599,905	560,501	536,634
Biblewomen's Sales	13	174	13,316	13,503	18,516	19,356	17,960
Commission Sales	667	3,930	2,512	7,109	8,956	13,445	11,508
Depot Sales	3,344	31,038	26,980	61,362	39,509	49,304	49,448
Free Grants	45	441	287	773	769	1,990	1,864
	4,564	41,598	599,286	645,448	667,655	644,596	617,414

1930.

Average number of colporteurs	102
Number of Biblewomen	2
Average Sales per month per colporteur	438
Total Sales	562,701
Total proceeds of Sales	Y38,228·0
Total cost of colportage	Y59,761·0
Average cost per year per colporteur	Y585·89

APPENDIX XII.

WORK AMONG THE JAPANESE IN KOREA

	A.P.S. and A.P.N.	A.B.C.F.M.	E.C.M.	O.M.S.	M.E.S.[1]
Churches, organized ..	8	1	3	–	4
,, unorganized ..	4	3	–	–	1
Church Groups	4	2	–	8	2
Pastors, ordained and unordained	12	4	3	8	5
Church Buildings ..	11	5	3	4	3
Number baptized during year	129	48	–	–	–
Total Communicants ..	1,601	1,031	400	500	246
Active Communicants ..	934	478	–	–	149
Contributions	Y29,081	Y11,126	–	–	–
Value of Church Property	Y146,304	Y67,520	–	–	–

[1] Statistics of the work of the Methodist Episcopal Church are not available.

APPENDIX XIII.

WORK AMONG KOREANS IN MANCHURIA

Province.	Station.	Mission.	Men.	Wives.	Single Ladies.	Total.
North Kando ..	Lungchingtsun	U.C.C.	4	4	4	12
West Kando ..	Hingking ..	A.P.N.	2	2	–	4
Harbin ..	Harbin ..	M.E. ..	1	1	–	2
3	3	3	7	7	4	18

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